

English Exercises

William FOR *Dickinson*

SCHOOL-BOYS

His Book TO 1749

Translate into *Latin*,

Comprising all the RULES
of GRAMMAR;

And other Necessary OBSERVATIONS;
Ascending gradually from the meanest
to higher Capacities.

By *J. Garretson*, Schoolmaster.

The Nineteenth Edition, Corrected.

LONDON: Printed for W. INNYS, R. WARE,
J. and P. KNAPTON, J. CLARKE, (*Exchange*)
S. BIRT, J. CLARKE, T. LONGMAN, C. HITCH,
J. POTE, M. SENEX, J. HODGES, J. OSWALD,
E. OWEN, T. SAUNDERS, J. HAZARD and
T. WRIGHT, and J. FULLER. 1743.



LICENSED,

Sept. 7, 1686.

Rob. Midgley.

An Advertisement.

THE Author being deceased, and the Book to be re-printed, a Friend of his, at the Request of several School-masters, hath made the following Alterations and Additions.

First, Before Examples be given to all the Rules, as they stand in Order in *Lilly's Grammar*, there are, in a preliminary Way, a competent Number of Examples fitted to the more easy and fundamental Rules, for the initiating and grounding of young Beginners. These Rules are concerning,

1. The Nominative Case and Verb.
2. The Substantive and Adjective.
3. The Accusative Case following the Verb.
4. Conjunctions Copulative and Disjunctive, that couple like Moods and Tenses.
5. The Nominative Case following the Verb *Sum*.
6. The latter of two Verbs being the Infinitive Mood.
7. The Genitive Case latter of two Substantives.

An Advertisement.

8. *To or for* (the use of any) Signs of the Dative Case.

9. *With or by* (being an Instrument) Signs of the Ablative Case.

10. The Use and Government of Prepositions.

And (which hath been thought wanting in the Books of this Nature) more than ordinary Care hath been taken, That in the Examples to every following Rule, Children might be reminded of, and exercised in all those that went before.

Also, towards the End, many new Exercises are added to those that were in the former Edition.

And the whole (especially with respect to the Explication of *Lilly's Rules*) hath been revised.

TO THE
READER.

THE Necessity and Usefulness of Schools is too universally acknowledged, to need the Pains of an Argument for its Demonstration; nor do the Schoolmasters want the Assistance of eloquent Encomiums, to vindicate the Honour of their Employment. To find out Methods, whereby that Province may be managed more successfully, most to the thorough and speedy Accomplishment of Youth committed to their Charge, hic labor, hoc opus est. And that Pains hath been found to be no where more requisite, than in translating English into Latin; that necessary Part of School Business, in which, after considerable Practice, with the Help of the most faithful and laborious Teacher, Boys still remain lamentably imperfect and defective. To the redressing of that Grievance therefore, if this Work in some (though but small) Measure be conducive, to the Ease of the Master and Promotion of the Scholar, the Author presumes to hope it may not be altogether exploded.

To the R E A D E R.

It is most readily granted, that divers learned and able School-master have already done worthily toward the Design of facilitating Boys making Latin; and several of them have compiled useful Englishes for Translation; as Mr. Wase, Mr. Walker; and since them, the worthy Gentleman, Master of Bury School, in his English Examples, which have met with general Acceptance. But tho' the World be much indebted to them for their useful Labours, it is yet to be hoped, that some Addition of farther Discoveries towards some Things, which seem still wanting, may be premised, without seeming to design Derogations from their Esteem, or being guilty of Vanity; especially, prefixing before the following Work these modest Acknowledgments.

First, That had it pleased any other to have undertaken the Design herein managed, it had been far better accomplished, and would have merited greatest Thanks, as well from the Author, as others.

Secondly, That this Work doth not arrogate to itself so great a Sufficiency, as that Boys, in Exercises, or any Translation, shall never need any Information besides what is here before them. Datur plus ultra. Much less doth it presume to work Miracles, viz. To teach those that are sottish and unteachable. Ex quovis ligno non fit Mercurius.

Thirdly, It pretendeth not to be without Mistakes, but craves a favourable and candid Censure. After which humble Concessions, some Account of the
Nature

TO the READER.

Nature and Method of the ensuing Treatise may not be unacceptable.

And First, I have therein given Examples in Sentences to all the necessary Rules of Syntaxis; tho' some less, or not at all important, be neglected, I hope without Loss.

Secondly, Whereas in the English Examples, before the Examples to each Rule, were set two or three Words of the Rule itself; finding by Experience, that Boys would not reflect upon the Rule, or if they did, they understood it not; to remedy that Inconvenience, I have prefixed the whole Rule in English, as plain as was possible, with many Amendments, which might be collected out of the Grammarians, besides Lilly, our useful Oracle; so that this Work may serve for an Explanation of our common Syntaxis.

Thirdly, In all, or most of those Rules, where Boys are allowed by our common Grammar to use either of two Cases, I have confined them to one, and not left it indifferent, except the Nature of the Word governing be absolutely indifferent, which is but seldom; because in many Rules, where the Latin Rule leaves it indifferent, one is less elegant than the other, and therefore rarely to be admitted. It is certainly more useful for Boys to be accustomed to the more proper Cases; they will find out that, which comes in with [interdum] or [rarius] soon enough of themselves; which yet they are minded of after the Rule.

TO the READER.

Fourthly, Because Boys are apt to forget what is past, I have so ordered the Examples to each Rule, that they all contain Remembrances of the former; lest, while they are employed about a new Rule, the old ones be forgotten, which is the great Impediment of a Progress in making Latin. And that may answer an Objection, which may possibly be made, That the Examples, especially in some Places, are too few; as in the Rules of the Relative, and others. For the exemplifying of every Rule over and over, under those which follow, makes a competent Amends for that Paucity.

Fifthly, Because Boys are not very likely to render an Example of any Rule, before they are come to it; nor can it be expected, at the Example to the first or second Concord, they should make Time or Place (unless we should suppose them, before they begin to make Exercises, to have a perfect Grammar in their Memories) I have therefore anticipated no Rules, but sometimes forced the Sense, or made it less emphatical and accurate, than it might otherwise have been, rather than put them upon the Practice of a Rule they have not yet arrived at.

Sixthly, I have given Examples to the most useful and frequently occurring of Mr. Walker's Particles, because there is scarce any English totally without them; and to them I have added many useful Grammatical Observations, both from my own Experience, and others. And if there be occasion for any Particle, which is not there
exem-

To the R E A D E R.

exemplify'd, Mr. Walker's own Book may be consulted, or a short and cheap Compendium thereof in a late Practical Grammar, compiled by an elaborate Schoolmaster.

Seventhly, Because, when Boys make a considerable Progress, they begin to be above short Sentences, and their Skill is not so much tried in them, as in continued Discourses, I have added some Dialogues and Epistles, wherein they are reminded of the former Instructions.

Eighthly, In all the Examples, I have endeavoured to intermix some useful Admonitions relating to the Duty of Children towards God, or Man, or themselves; because they can never have Principles of Virtue or Prudence suggested to them too soon, considering the natural Forwardness of young ones to Vice, and the many evil Examples, which tempt them thereto.

Ninthly, For a good Part of the Book, I have caused the Force of the Rule to be printed in a different Letter, for the Direction of Boys at the Beginning; but not in all the Examples, to try their own Discretion; nor quite through the Book, because they may be supposed to be able themselves to distinguish (when they have been a while experienced) where the Force of the Rule lies.

Lastly, Because at the first beginning to translate, or make Exercises, they either have not, or cannot well use a Dictionary, I have compiled an Index of all the Words in the Sententious Examples to the Grammar Rules, unless a few by chance

To the R E A D E R.

escaped Inspection. But not farther; because, when Boys come to some Perfection, they cannot be without Dictionaries for other Uses, as well as Exercises, and it is meet they be practised in the Use of them.

A Work of this Nature and Model, sparing the Master's Labour in writing Englishes, and guiding the Scholar by easy and successive Steps, I hope may facilitate both the Master's and Scholar's Work, and competently prepare them for making Epistles, Themes, or any other Exercise of their own proper Study, that shall be expected. Which if it be found to do by those that shall not disdain to make Experiment, the Success will sufficiently requite the Labour of him, who unfeignedly desires the Advancement of Learning, the Flourishing of Schools, and the temporal and eternal Good of Children.

J. G.

Preli-



Preliminary EXERCISES *on the* Fundamental Rules.

Rule I. Concord I.

IN a Sentence the Verb must be put in the same Number and Person that the Nominative Case is of.

Note, All Nouns and Pronouns are of the third Person, except Ego, Tu, Nos, and Vos, and the Vocative Case.

I sup. I mistake. I blow. I halt. I wink. I grieve. I increase. I run. I fail. I agree. I strive. I learn.

Thou lovest. Thou wastest. Thou callest. Thou weapest. Thou spinnest. Thou fillest.

Thou dost refute. Thou dost strive. Thou dost creep. Thou dost stuff. Thou dost patch. Thou dost prop.

He doth rub. He doth forbid. He doth cut. He doth grow. He doth bind. He doth carry.

Note, That a, an, and the, are Signs of Nouns Substantive Common. All Names of Men, Women, and Places, that have not the Signs before them, are Nouns Proper.

A Dog barketh. The Sheep bleateth. The Fire burneth. The Grass withereth. The Ox belloweth. The Goose cackleth. The River overflows. The Wind blows. The Cock crows. The Bell rings. The Bird sings. The Grass springs.

A Man doth go. A Bird flieth. A Fish swims. A Worm doth creep. A Wolf howleth. An Hog grunts.

English Exercises

We fight. We laugh. We eat. We hear. We drink. We lament. We carry. We tarry. We marry. Ye hatch. Ye catch. Ye snatch. They keep. They weep. They sleep. They fear. They bear. They hear.

Parrots speak. Bulls bellow. Magpies do chatter. Asses bray. Horses neigh. Lovers do flatter.

I did rub; Thou didst scratch; He did tear; We did run; Ye did go; They did creep.

I stood; They moved; We persuaded; Ye asked; Thou playedst; They slew.

They have blamed; Women have spun; Ye have climbed; We have despised; He has hedged; Thou hast vomited; I have said.

I had drawn; They had sawn; They shall take; Ye will pull; God will rule; Sinners shall quake.

Hear thou; Thou shalt attend; Let them speak; Swear ye; Let us pray; Let the Devil rage.

I may hide; We can slide; Thou mayest moan; Ye can buy; He may die; They can groan.

We might rowl; He should foul; Ye would wonder; Thou couldst pay; I might play; The Heavens would thunder.

Thou mightest have ruled; I should have obeyed; Ye could have commanded; We could have served; He would have profited; They could have hurt.

When I shall have supped; When thou shalt have written; When ye shall have slept; When ye shall have risen; When ye shall have sat; When they shall have walked.

The Man feels; Cloen is felt; The Eyes see; Pictures are seen; I know; I am known; We hear; We are heard; Thou teachest; Thou art taught; Ye shave; Ye are shaved.

I was propt; Thou wast bought; He hath been sold; We were driven; Ye have been forced; They have been persuaded.

Thou hast been urged; He hath been overcome; I have been led; We shall be thrust; Ye have been beaten; the Door shall be shut. Thou

Thou hast been loosed; Thou shalt be bound; Let them be pricked; We have been touched; Ye will be drawn; Let us be deceived.

Be thou broken; Thou wilt be bended; Let him be moved; We could be tamed; Be ye pressed; They might be subdued.

Thou wouldest be established; I might have been despised; He could have been kick'd; They might have been taught; Ye might have been torn; They might have been caught.

When thou shalt have been left; When thou wilt have been sent; When he shall have been called; When we shall have been burned; When he shall have been turned; When they have been required.

Rule 2. Concord 2.

Every Adjective must be of the same Case, Gender, and Number, that the Substantive is of, to which it belongs.

A white Horse trots: A beautiful Woman pleases: A sweet Apple doth delight: A great Loss grieves: A sharp Spur pricks: A crooked Horn doth sound.

A heavy Weight tries: An hard Lesson vexeth: A weary Traveller sits: A black Bean feedeth: A thick Book teaches: The broad Sea appeareth.

The filthy Swine wallow: Perverse Infants cry: A whorish Woman paints: A mad Drunkard reels: Filthy Harlots entice: Swelling Rivers overflow.

The fair Rose withers: The lovely Face fades: The white Snow falls: A fair Cheek grows pale: A long Life endeth: Strong Men die.

Black Berries are gathered: white Mushrooms are trod upon: Filthy Gain is esteemed: Famous Virtue is despised: A naughty Girl is beaten: Good Boys are loved.

The hot Summer burns: The cold Winter freezes: Precious Time is neglected: Winged Hours slide away: Rowling Years fly away: Sorrowful Days are seen.

Nimble

Nimble Stags will run; Fearful Hares had started;
Wild Bulls be tamed; A mad Dog has bitten; Swelling
Toads had been killed; Poisonous Serpents did sting;
Unwary Fools have been stung; The Golden Age did
exist; True Honesty was prized; Cursed Riches were
neglected; The Iron Age reigns; All Villanies are prac-
tised; Every Impiety is loved.

If good Lawyers may plead: If skilful Statesmen do
contrive: If useful Physicians can prescribe: If ortho-
dox Preachers might preach: If wise Philosophers might
have reasoned: If just Judges might have judged: If
merciful Kings would have governed: If good Subjects
will obey: If loving Husbands would have cherished:
A diligent Boy may be praised: A virtuous Woman
might be loved: If tender Girls have been instructed:
If ugly Vice be shunned: When bright Piety had been
fought: When painful Masters do instruct: When
honest Merchants did traffick: When rich Citizens have
gained: If the fruitful Fields shall have been plowed:
When the laborious Plowman shall sow: When all Na-
ture shall rejoice.

Rule 3.

A *Noun following the Verb, is of the Accusative Case.*
A Man teacheth Boys: A Master heareth Les-
sons: A Scholar teareth Books: A Fuller washeth
Cloth: A Dyer dyes Garments: A Carpenter buildeth
Houses.

Love thou God: Embrace ye Christ: Let us fear
our Maker: Let them follow Virtue: Do ye abominate
Vice.

Fowlers take Nets: Huntsmen take Hunting Poles:
A Fisherman takes a Fishing Cane: An Husbandman
takes the Plow: Reapers take Reaping Hooks: Diggers
take Spades.

True Honour enobles a Man: Humble Modesty
graces a Woman: Willing Obedience adorns a Child:
Busy

Busy Birds build Nests : A nimble Squirrel breaks Nuts :
The filthy Sows devour Acorns.

Good Examples instruct docile Minds ; Great Afflictions teach humble Patience ; Cruel War destroys flourishing Kingdoms ; Joyful Peace makes Men happy.

A fierce Dog tears the harmless Sheep ; An horrid Bear eats bloody Entrails.

Good Divines will study Divinity ; Painful Preachers have preached excellent Sermons ; Thou hast handled vain Trifles ; An hungry Dog will eat dirty Flesh ; Thou hast read learned Authors ; The swelling Seas did drown great Ships ; Thou shalt not see happy Peace ; The cruel Sword has destroyed many Bodies ; Thou didst refuse great Gifts ; He did wear gay Garments ; I shall hear pleasant Stories ; Ye will buy good Horses ; I had finished a troublesome Business ; Wise Men have understood deep Mysteries ; I have conquered strong Giants ; We do shun fierce Tygers ; He driveth fat Cattle ; Grassy Meadows fatten lean Sheep.

When terrible Death invades impious Sinners.

If we see armed Justice.

When an angry Deity did drown the whole World.

When sulphureous Flames had burned a sinful City.

If Men have felt Divine Judgments.

If we will follow wholesome Counsel.

Thou shalt learn better Manners.

When thou hadst warned foolish Transgressors.

When thou abhorrest filthy Vice.

He did preach learned Sermons.

When the Divine Spirit has enlightened blind Minds.

Rule 4.

Conjunctions Copulative, and Disjunctive,
English, and, or, nor, &c.

Latin,

*Latin, Ac, Atque, Nec, Neque, &c. join
like Moods and Tenses, and sometimes like
Moods, but different Tenses,*

In Verbs.

Like Cases, and Gender, and Number,

in Nouns.

A General marches and fights.

A careful General will march and fight.

A General provides Swords and Bucklers.

A General chuses plain and open Fields.

A Carpenter loves a smooth and straight Tree.

A Painter procures Colours and Pencils.

A Scholar will learn and study.

Faithful Schoolmasters do instruct and correct.

Diligent and ingenuous Boys read their Books, and write their Copies.

A painful Husbandman sows or reaps.

Idle Blockheads love neither their Books nor their Money.

Treacherous Servants will loiter and steal.

Faithless Friends have cheated and betrayed their faithful Friends.

Good and pious Women love and esteem Virtue, and Goodness, and Piety.

Rule 5.

THE Verb Substantive Sum, has a Nominative to come after it, and not an Accusative.

I am a Boy; Thou art a Girl; He is a Man; We are Schoolmasters; Ye are Lawyers; They are Divines.

Covetousness is a Vice; Prodigality is a Sin; Generosity is a Virtue; Friftiness is a Virtue; Abundance is a Vexation; Contentment is a Happiness.

They are Botchers; We are Taylors; Thou art a Shoemaker; He is a Cobler; Ye are Footmen; I am an Horseman.

God is a Spirit; Christ is God and Man; Devils were Angels; Troy is now a Field; Troy has been a City; Vice is an Evil; Virtue is a Good.

We

We have been Madmen : We are Fools : Ye will be wise Men : Ye had been Servants : Thou art a Master : Ye will be Captains.

Cruel War is a Misery, and a dreadful Ruin : Blessed Peace is a Felicity, and a sweet Rest : The pale Moon is a Planet : The moist Water is an Element : Precious Diamonds are Stones : Yellow Gold is a Metal.

Splendid Garments are proud Ornaments : Many Books are great Impediments : Effectual Grace is an heavenly Gift : True Virtue is the only Nobility : Learned Books are Scholastick Weapons : A diligent Boy is a rare Spectacle.

Honey is sweet ; Gall is bitter ; Vinegar is sour ; Horses are generous ; Tygers are furious ; Foxes are cunning.

Marble is smooth : I am hard : Jet is black : They are white : Stones are hard : Thou art soft : A Stag is swift : He is slow : An Elephant is docible : Ye are stupid : An Ant is provident : We are sluggish.

The pleasant Spring is delightful : An hot Summer is troublesome : The sickly Autumn is hurtful : The icy Winter is unpleasant : Dog Days are torrid and sickly : Sweets Fruits are unwholsome and pernicious.

If I had been a skilful Scholar and a good Man.

If we shall be happy Lovers.

The black Crow was white.

Be ye faithful and diligent Servants.

If I was a potent General.

If I can be a rich Tradesman.

Great Oaks have been Acorns.

Great Giants were little Infants.

Those Whelps will be huge Mastiffs.

A wild Colt may be a good Horse.

A rash Youth may be a discreet Man.

Diligent Servants will be careful Masters.

Rule 6.

THE latter of two Verbs, if the Sign [to] come before it, or may be put before it, is the Infinitive Mood. [To be] is a Sign of the Infinitive Mood Passive.

Fishes love to swim: A Dog loves to run: Worms love to creep: A Bird loves to fly: Horses love to trot or gallop: Asses love to go, or lie down.

A Boy desires to play: Ye intend to work.

A Glutton rejoiceth to feed: I chuse to fast.

A Drunkard covets to drink: They seek to abstain.

A Blockhead hates to learn: Ye cease to study.

A Soldier prepares to fight: We thought to have stood.

A Coward attempts to run and hide himself.

Ye attempted to have slain Men, and buried them.

Little Boys learn to swim: Unskilful Taylors did learn to sew: Skilful Carpenters know how to build and pull down: Ignorant Weavers will learn to know how to weave: My conquered Brothers had desired to go: Cunning Knaves endeavour to deceive or betray.

If tender Parents desire to see their dear Children:

A foolish Botcher knows not how to make handsome Clothes.

A little Dog can hold a great Boar.

Black Ravens will attempt to devour a stinking Carcase.

When furious Dogs attempt to tear harmless Sheep and Lambs.

Furious Persecutors have sought to root out blessed Piety.

Opportunity ought to be improved.

Boys are commended and rewarded.

Boys have been extolled.

Men are avoided.

Men they should have been courted and

Old Dogs teach little Whelps to lick up fat Pottage
and sweet Milk.

Old Thieves teach young Thieves to rob rich Houses.

Great Hens teach little Chickens to scrape every Dung-
hill.

Ugly Witches are said to become black Cats.

The common People believe ugly Witches to become
black Cats.

Rule 7.

W H E N two Substantives come together, with [of]
between them, the latter shall be the Genitive
Case.

The Sight of a fair Picture delights.

The Smell of a stinking Dunghill offends.

The Pledge of dear Love pleases.

The Face of Things is changed.

The Colour of green Fields will delight and please.

The Labour of the industrious Bee ought to be
praised.

The Fear of the Lord is the Beginning of Wisdom and
Happiness.

The Loquacity of Fools is the Abomination of the
Prudent.

The Modesty of a fair Maid is the true Ornament of
her Mind.

The Love of excellent Learning is the Ornament of a
pretty Boy.

The Loss of great Treasures may be repaired.

The Loss of precious Time cannot be redeemed.

The Cares of this World have blinded
Men.

The Deceitfulness of Riches did ensnare
of Sinners.

The Soul of a pious Man will be preserved from the love of
curled Pleasures and Lusts.

If the just Judgments of God should always seize on wretched Sinners, Men would not dare to commit so great Villanies.

The Rashness of Drunkards hath betrayed the Secrets of the Mind.

When the Vices of a depraved Age shall have drawn down the just Judgment of a righteous Deity.

The Report of a great Portion of an unmarried Virgin is often-times the Sound of a great Lie.

Base Sloth is the Parent of Contempt and Poverty. Sometimes [of] is left out, and the latter Substantive is not former, ending in [s].

The Nation's Peace, or the Peace of the Nation.

The Church's Power, or the Power of the Church.

A Lord's Dignity, or the Dignity of a Lord.

A Woman's Modesty, or the Modesty of a Woman.

A Man's Wisdom, or the Wisdom of a Man.

A professed Friend may be a Man's Enemy.

The Father's Prodigality will be the Son's Shame and Beggary.

Fly great Ladies' sinful Embraces.

The World's Contempt is the Mind's Content.

The stout Soldier's Sword has been the proud Enemy's Ruin.

The Fool's Tongue may be his Neck's Halter.

The Walls of the City are the Defence of the Inhabitants, and increase the Courage of its Defenders; and the Defenders' Courage is another Wall of the City.

Death is the common Fate of all Men, and young and old shall feel the Sharpness of his Darts.

The rich favourite of Fortune shall have many Companions, and is the Subject of Flatterers' Praises; but every one will despise the poor Man, when every Block-head shall call the golden Ass wise and learned.

Rule 8.

TO and for (signifying the Use of any one) are Signs, that the Noun next following them must be of the Dative Case.

Corn grows for Man. Grass grows for Cattle.

Hay is mowed for Horses. A Goose is carved for the Guests.

Sense abounds to thee. A Shoe is fitted to the Foot.

Magistrates provide Prisons for obstinate Malefactors.

A Rod is prepared for the Back of a Fool.

Scriveners buy Lands for wealthy Citizens.

An Hat is fitted to a Man's Head.

Filthy Gluttons prepare delicate Dainties for their ungodly Bellies.

A Glove is fitted to a Boy's Hand. Men do accommodate God's Commandments to their Lusts.

The Fire separates Oil for Chymists.

An Hair Lace is fitted for a Girl's Head.

Virtue affords true Comfort for her Votaries.

Base Vice offers Happiness to Fools.

Human Blood is sacrificed to hellish Malice.

Some Verbs govern a Dative Case of the Word next following, without the Sign [to] and then the Word following that must be the Accusative. Of which, such as are of more common Use, are these that follow. To promise. To pay. To give. To tell. To send. To offer. To bring. To buy. To procure. To provide, &c.

My Father promised me great Rewards. Or, My Father promised great Rewards to me.

The Debtor pays the Creditor great Sums of Money.

Or, The Debtor pays great Sums of Money to the Creditor.

The Stranger told me great Wonders.

Or, The Stranger told great Wonders to me.

The King promised my Brother his Pardon.
 My Mother sent me great Tokens of her Love and Care.
 My Father's Man brought me Bread and Cheefe.
 My good Uncle will give me many good Books and
 learned Manuscripts.

My dear Cousin offered me a Kifs.

My little Brother lent me his Gloves and Handkerchief.

My Master forgave me my Faults.

My Father provided me a School.

Thy Friends procured thee a good Horse.

My Uncle has promised my Brother all his Farms.

God forgives penitent Sinners their great Offences.

If ye will lend my Father's Servant your Boots and
 Spurs.

When they offered *Cæsar* a Crown and Scepter, he
 refused them.

When we shall have bought Clothes for the Governor
 of the City.

If ye have given the Treasurer our Money, ye have
 done well.

If the stedfast Hope of eternal Life can bring Comfort
 to dejected Minds.

Our Man brought my Uncle's Horses Hay and Straw,
 for they were almost starved.

My dear eldest Brother bought my Sister new Gloves.

Pay my Master Forty Pounds.

If you will send me a Penknife, I will give thee
 Thanks.

When ye shall have given my Brother the Grammars,
 I will send you the new Bibles.

The blessed Redeemer hath prevailed to procure Par-
 don for miserable Sinners.

The Justice of God doth delight to prepare the Fire of
 Hell for impenitent Sinners.

God's Love doth delight to prepare Heaven's Happi-
 ness for true Believers.

Thy Lands are preserved for thine Heir.

Thou hast told thy Father many Lies.

I can tell you, that my Father will give me Money, when he shall see me to bring him Comfort, to apply my Will to Learning, and to prepare my Mind for the Paths of Virtue. All the Paths of Virtue are at first rugged, afterwards pleasant.

Rule 9.

WITH or by (*signifying an Instrument*) are Signs, that the Noun following must be the Ablative Case.

The Mind is distracted with Cares and Fears.

The Stomach is fed with Meats.

The Body is broken with Labours.

Men overcome Difficulty with Pains.

Soldiers overcome Danger with Daring and Fortitude.

Citizens overcome Poverty with Riches.

Lions tear Beasts by Strength.

Foxes seize Fowls by Cunning.

Men conquer Armies by Courage.

Nature is polished by Art.

Art is consummated by Practice.

Practice is facilitated by Diligence.

I struck my Brother with my Fist and a Stone.

Thou kickest thy Sister with thy Foot.

The Master smote the Servant with his Stick.

Alexander cut the Gordian Knot with his Sword.

The Boy cut the Stick with a blunt Knife.

Thou shavest thy Father's Beard with a sharp Razor.

If the Virtue of Mankind had known how to overcome Affliction with Patience.

When the Man's Throat was cut with a sharp Razor.

The Victory was adjudged to the Foes by the Sword.

The Fate of Nations is known to be governed by divine Providence.

Reapers reap Corn for the careful Farmers with sharp Sickles.

Mowers mow Hay for the laborious Husbandman with crooked Scythes.

The Mason's Servants build the Walls of an House for a rich Nobleman with Lime and Stones.

If thou wilt send me my Paper, I will bring thee thy Book, and I will trim thy Book with my Penknife.

If you will buy me four good Horses, I will lend you a Sum of Money, and will give you a Saddle and Bridle, and will furnish you with new Boots.

We have commanded thee to build our Uncle's Ships with the strongest Boards.

You plowed your Ground with my Father's Plows, and you promised him a great Sheep ; but you payed him a little Lamb.

When we feel our Flesh to be burned with scorching Fire, we shall not stand.

I will tell my Mother this great Rumour, that my Sister's Lover has offered her an hundred Pieces of Gold, and has promised her to adorn her with precious Jewels.

If you shall have heard a famous City to be taken by the Valour of the Soldiers, and the Industry and Conduct of their General.

My Brother's Man began to pluck Roses for my Sister with his dirty Hands. He is a Sloven.

My Mother's Maid was ften to carve the Goose for the Servants with my Father's Knife, for she is a bold Girl.

The General of the Army took care to provide Clothes for his Soldiers, with great Industry ; and that is a careful General.

Cruel Tyrants will rejoice to prepare Punishment for innocent Subjects, by Force or by Fraud ; for cruel Tyrants are devouring Wolves.

Rule 10.

THESE following Prepositions govern an Accusative Case.

Ad to. Adversus, Adversum against. Ante before. Apud at. Circa about. Circiter about. Circum about. Cis, Citra on this side. Contra against. Erga towards. Extra without. Infra beneath. Inter between. Intus within. Juxta nigh to. Ob for. Penes in the Power. Per by. Pone behind. Post after. Præter besides. Prope nigh. Propter for. Secundum according to. Supra above.

Trans beyond. Versus towards. Ultra beyond.

Though (to) be generally the Sign of the Dative, yet after Verbs of Motion, of exhorting, provoking, calling, inclining, &c. 'tis made by (Ad) with an Accusative Case.

I have walked to the City. I will run to the Market. Let us go to the Banks of the River. We will exhort thee to Virtue. He inclines his Mind to his Study.

Thou shalt invite thy Master to Supper. Call ye your Schoolfellows to play. Kingdoms provoke Kingdoms to War.

A Scholar strives against a Scholar. An Orator strives against an Orator. A Poet strives against a Poet. A Piper strives against a Piper.

The Captain goes before his Soldiers.

Boys abide at the School. I met my Brother at the Market. The Serjeants go before the Mayor. The Passenger is at the Ship. The Heifer wanders about the Fields. Soldiers encamp about the City.

Note, Circiter about, always refers to Time, and never to Place.

Darkness arose about the sixth Hour. My Father died about the first Day of the Week. He lived with my Uncle about six Weeks.

The Cattle are on this Side of the River. Thou shalt not swim against the Stream. Charity is exercised

B

towards

towards our Neighbours. The Mare feeds on this Side of the Brook. Let us not fight against two Soldiers. Piety is exercised towards God.

My Friend lives without the old City. The Woman's crooked Nose appears beneath her rugged Forehead.

The pretty Boy sits between the pretty Girls.

The Digger sleeps without the broad Ditch.

The Belly hangs beneath the Breast.

He played between both Houses.

Note, Inter frequently signifies among.

Thy Sister is fair among Women.

The Eagle is King among Birds. The Whale is King among Fishes. The Lion is King among Beasts.

The Mountain is within the hundredth Stone.

I observed my Sister to play nigh to the yellow Bank.

Rewards are assigned by the Master to the Scholar for Diligence.

The Prey is within my Nets. They have pitched their Tents nigh the City-Walls. My Brother was punished by my Father for his Sauciness and Pride.

My Friend is in the Power of his Adversary.

He came to us by the Market-place.

The Dog comes behind his Master.

Thou art in the Power of the King.

The Stag did run through the Vallies.

The Servants walk to Church behind their Master and Mistrefs.

After the setting of the Sun the Stars arise.

The Boy had Quills besides an Inkhorn. He will sit hard by the River. The Sun appears after Storms.

When the Knight kept Hawks besides Dogs.

Let us play hard by the Dunghil.

Children eat Lice for the Jaundice. Kings are honour'd according to their Dignity. The Birds fly above the Clouds. Physicians do order Men to drink Milk and Brimstone for the Itch. The Matter happened according to our Wish.

The

The Prodigies appear above the City.

The Master owes the Servant Money for Service.

Our Enemies fled beyond the Seas. We walked beyond the Mountains.

The Cattle ran beyond the River.

The Birds fled beyond the Fields.

Note, Versus is put after the Word it governs.

Clients go towards their Patron.

The Dogs run towards the Hills.

The Men hasten towards the City.

These following Prepositions govern an Ablative.

A, before a Word beginning with a Consonant. } from.

Ab, before a Word beginning with a Vowel. }

Absque without. Coram before, or in presence. Cum with. De of or concerning. E, Ex. of, or out of. Præ before, or in comparison. Pro for, instead of. Sine without. Tenus up to.

Drunkards go from Alehouse to Alehouse.

A Maid without Modesty is a furious Mare without a Bridle.

Guests proceed from an Egg to an Apple.

We see a Boy without Government to be a mad Mastiff without a Chain.

My Friend pleaded my Cause before that Judge.

(With) when it notes Company, or signifies (together with) is made by cum, otherwise it is an Ablative.

I went with my Brother to the green Fields, and there I beat him with a Rod.

That nimble Woman was seen to dance before the King.

I fought with mine Enemies with great Stones, and then rejoiced with my Companions.

That wanton Boy has discovered his Impudence before me; and I will prepare Rods for his Back.

The Water rushes through the Street with much Mud.

I heard good News of (or concerning) my Brother.

The Cookmaid snatch'd the Cheefe with her Hand out
of the Jaws of the great Dog.

The Seaman doth discourse of the Sea.

I heard the Rumour of you.

That Boy brings thee Shame, and is praised before
thee.

Men did admire my Father before my Uncle ; for my
Father provided for the Poor.

Thou shalt be condemn'd out of thine own Mouth.

I will grind for thee. A Purse without Money is a
miserable Companion.

Christ was the Saviour of Men, and died for wretched
Sinners.

A Scabbard without a Sword is the Instrument of a
Coward.

Note, *That Tenus is put after the Word it governs,*
and puts the Word, if plural, in the Genitive Case.

The Waters covered him up to the Eyes.

The Brook was up to his Knees.

The River was up to his Ears.

*Prepositions governing Two Cases, are these that
follow.*

1. **I**N and Sub, after Verbs of Motion, govern an Ac-
cusative, (and then in signifies into) otherwise they
govern an Ablative.

2. Subter under, indifferently, either an Accusative or
Ablative.

3. Super upon, an Accusative or Ablative ; Super about,
an Ablative only.

4. Clam unknown to, now generally an Ablative, for-
merly an Accusative ; as also Clanculum.

The Boy jumpeth under the Waters to gather Peb-
blestones for his Play-fellows. He cast his Book into the
Fire.

The Girl gathered Herbs under the Hedge, and brought
her Mother those Herbs and fine Flowers.

The

The Man in that House offer'd me *Pears* and *Plumbs*.

My Uncle brought my Brother Money, and he ran away into the Woods.

I slept under a Form in the School, and my Mother sent me there my Dinner.

If I had stay'd under the Shades, I would have slept, and Sleep would have given me Rest.

My Father lent my Uncle a great Sum of Money in the white Parlour.

My Brother came to me in the Fields, and struck me with his Fist.

The Dog is under the Table. The Hare is under the Bush. The Horse treads upon the Grass with his Feet. The Father asks concerning his Son. My Mother procur'd Money for me, unknown to my Father.

The Water lies upon the Earth, and the Air lies upon the Water.

The Wives of the Soldiers ask concerning their Husbands.

My Cousin is a naughty Boy, for he ran away from School unknown to my Father and his Master; and he was seen to strike the Servant-Maid with a great Stone, and to buy Keys for a Thief; and to take Money out of my Father's Pockets.

Some Recapitulatory Exercises.

1. **A** Brave Soldier is a Kingdom's Glory, and resolves to purchase Honour to himself by his Sword through Bloody Rivers.

2. A skilful Shoemaker knows how to fit a Shoe to a Lady's Foot, with his Hand and Glove, without other Instruments: A skilful Shoemaker is a great Artist.

3. The Grace of God is a Man's Happiness, and abides without Riches, after Losses, in great Dangers; and is believed to afford true Comfort to God's Worshipers by its excellent Virtue.

4. Every Sort of Happiness abounds to the diligent Man;

Man; and Men have been observed to conquer difficult Labours by Diligence, and to be praised for their Industry. Industry is a great Virtue.

5. If you will send me your Verses, I will lend you my Themes; and will endeavour to provide a Dictionary for you, and procure you other Books. Learning is the Ornament of a Man's Life, and is acquired by Labour and Study.

6. The Spring is a pleasant Time; for then we see Nature to be renewed by the cherishing Beams of the Sun: And then we see the Trees to sprout, and the Gardens to bring forth Flowers for the laborious Bee.

7. I struck my Sister with a Stick, and was forced to fly into the Woods, where I observed Corn to grow for the Husbandman, and green Grass for the Cattle. The Fruits of the Field are God's Gifts. But when I had tarried there a while, I returned to my Parents, and submitted my self to their Mercy, and they forgave me my Offence.

8. When my dear Mother, unknown to my Father, shall send me Money, I will pay my Creditors their Debts, and will provide a Supper for my Friends in my Chamber, without the Consent of my Brother, or my Master's Leave; and will give my Friends Gifts with my own Hands.

9. A valiant General is a strong Rock without Fear or Baseness, and resolves to fight against his Enemies, and procure a firm and stable Peace for his King and Country by his victorious Sword; and always is known to grant his suppliant Enemies their Life, and never to offer his Friend any Unkindness.

10. A Merchant-man sails to the remote Parts of the World, by the Help of the Wind, through Waves and Dangers in great Storms, besides Rocks and Quick-sands, among the *Barbarians*, far from his Children, and sends his Wife Gifts, with his Friends in his Ship. When he hath obtained good Success according to his Wish, he rejoices to prepare Rewards for laborious Seamen.

11. Courage and Conduct bring Men Victory. Victory gladdens the Minds of the Soldiers. Stout Soldiers rejoice to subdue Nations by Arms; and War oftentimes is a necessary Evil: And when Men conquer, they reap the Fruits of their Pains, Crowns are formed for a conquering General's Head.

11. Careful Parents lie in Bed, without Sleep or Rest, and study to provide Arts for their Sons, and Portions for their Daughters. They give them Learning and Manners, and buy them necessary Books; and when their Children offend, they correct them with Stripes. The Care of Parents is the Happiness of Children.

*Exercises fitted to Lilly's Concords and Rules;
Together with Observations upon them.*

1. Concord.

Verbum Personale cohæret cum Nominativo, Numero & Personâ.

The Verb Personal agrees with the Nominative Case in Number and Person.

We mourn.

Ye had found.

I live.

They will fall.

Thou lovest.

The Clock strikes.

He doth learn.

The Master readeth; Boys should attend; ye play.

The Preacher preacheth, ye do not hear.

Parents Love. Children fear.

Truants are despised. Diligence is praised.

A Man fights. Men conquer.

A Fool laugh'd. The Fool was laugh'd at.

Nominativus primæ vel secundæ Personæ rarissimè exprimitur, nisi causâ discretionis, &c.

In Verbis quorum significatio ad homine tantum pertinet, &c.

Note, 1. Ego, tu, ille, nos, vos, illi, when the English of any of these is the Nominative Case to a Verb, the Latin must not be express'd, but understood; unless there is an Emphasis or Distinction in the Word; e. g.

I love not thee, because thou beatest me.

I will punish him, because he played.

Note, 2. Sometimes there be two or more Nominative Cases before one Verb, which have the Word (and) between them, (sometimes understood) and all belong to one Verb, and in such Case the Verb following must be of the Plural Number; and of such Person as the more worthy Nominative Case. Now the Pronoun of the first Person is more worthy than the second or third, and the second more worthy than the third (of which third Person are all Nominative Cases, except ego, nos, tu, vos.)

My Brother and I will play.

Thou and I did learn.

The Clock, the Paper, and the Knife were found.

Thou and my Father are observed.

Non semper vox casualis est Verbo Nominativus, &c.

Note, 3. Tho' a Substantive, Noun or Pronoun, be usually the Nominative Case to a Verb, yet not always, but sometimes a Verb of the infinitive Mood; and then the Adjective (if there be any) after the Verb, must be the Neuter Gender, if it have no Substantive to agree with.

To lye is not lawful.

To cheat is not safe.

To play is not profitable.

To neglect hurteth.

To rest strengthneth.

To jeer fretteth.

Aliquando Oratio, &c. And sometimes a whole Sentence, (which hath always an Infinitive Mood in it) e. g.

To sleep long is not wholesome.

To despise Admonitions destroyeth Boys.

To be vexed because of Losses consumeth.

To teach others, teacheth the Teacher.

2. Concord.

Adjectivum cum Substantivo, genere, numero, & casu concordat.

Every Adjective must be of the same Case, Gender and Number with the Substantive to which it belongs, which answers to who? or what?

A diligent Master instructeth attentive Scholars.

A godly Son rejoiceth an happy Father.

A needy Man findeth but few Friends.

A small Family requireth little Preparation.

A good Exercise deserveth great Praise.

Rash Counsel hindereth great Gain.

Ad eundem modum Participia, &c.

A Pronoun or Participle must agree with the Substantive, as if it were an Adjective; e. g.

My good Master correcteth his own Son.

Thy torn Book hath not my Lesson.

Oar Form fighting, lost the promis'd Reward.

Your Man Servant running, threw down my Brother standing.

A fighting Cock fears not his crowing Enemy.

A neighing Horse despiseth the Darts flying.

A raging Multitude breaketh settled Peace.

Note, 2. Sometimes in a Sentence there is an Adjective, which hath no Substantive to agree with, and which hath this Sign [the] before it, as if itself were a Substantive. In such Case, that Adjective must be always the Masculine Gender, (because the Word Man and Men is always understood;) if it stand before a Verb, it must be the Nominative Case; if after a Verb, the Accusative; and for its Number, it is for the most part such as the Verb, which it either cometh before or after; e. g.

The Industrious are prais'd, but the Slothful are punished.

The Righteous findeth Peace, but the Wicked shall feel Torment.

The Covetous despiseth the Poor, but the Liberal cherisheth him.

The Wise seeketh greater Wisdom, but the Fool despiseth Understanding.

The Merciful and Kind shall find Mercy, but the Cruel shall be recompensed.

Note 3. Sometimes the Word [Thing] or [Things] comes after an Adjective, and is the Substantive to it; but in such Cases you must rather omit making Latin for Thing, and only put the Adjectives in the Neuter Gender, and make such Case and Number, as res should have been, if it had been expressed; e. g.

It is a pleasant Thing to see the Sun.

It is a more pleasant Thing to see God.

It is a most cruel Thing to kill Infants.

To exercise Clemency is a most generous Thing.

To play little, to sleep little, to learn much, to rise early, are very excellent Things.

To despise the Wicked, and to love the Good, are Things commendable.

Note, 4. Sometimes two or three Substantives with [and] between them, have but one Adjective, which hath relation to them all; in such Case the Adjective must be the Plural Number, and in Gender must agree with that which is of the most worthy. The Masculine is more worthy than the Feminine or Neuter, and the Feminine more worthy than the Neuter; except in Things which have no Life, and there the Neuter is most worthy; e. g.

My Father and Mother are pious.

My Brother and Sister are idle.

Thy Paper and thy Penknife are bad.

My Exercise and my Lesson are profitable.

Our Man-Servant and Maid-Servant, and I, are good, and shall have Rewards.

Thou, thy Master, and thy Mistress, have been kind, and merit my greatest Thanks.

3. Concord.

Relativum cum Antecedente concordat Genere, Numero & Persona.

The Relative [Qui] agrees with its Antecedent in Gender, Number, and Person; e. g.

1. The good Boy, which.
2. The honest Nurse, which.

Quoties nullus Nominativus interseritur inter Relativum & Verbum, &c.

1. *The Relative must not agree with the Antecedent in Case, but must be the Nominative Case to the Verb, if it stands immediately before a Verb, and no other Noun or Pronoun between it and the Verb, be the Nominative Case to it; e. g.*

The Woman is loved, which [*Woman*] hath a fair Face.
That Girl is lovely, which [*Girl*] brought me my Knife.

The Servant is trusty, which [*Servant*] brought me my Breakfast.

That Hat begins to be torn, which [*Hat*] covers my Brother's Head.

That Man is a Butcher, which [*Man*] struck my Father with a Stone.

That Preacher is honour'd, which [*Preacher*] knows how to prepare divine Comforts for the Soul.

I love that Schoolfellow, which [*Schoolfellow*] lent me Books.

I *who* found your Books.

The Master is honoured, which taketh Pains.

Thou art condemned, who despisest thy Mother.

He had great Praise, that said the longest Part.

The godly Father that instructeth the wicked Son, delivereth himself.

The rebellious Scholar, that despiseth his Master, vexeth his Master, but he destroyeth himself.

The Wicked that fear not God, will blame their own Folly hereafter.

The

The Rewards which are promised shall be given, if the Works that are required shall be done.

At si Nominativus Relativo & Verbo interponatur, &c.

2. But if between the Relative and the Verb there stand a Noun or Pronoun Substantive, which answers to the Question, who or what? made by the Verb, then the Relative must be either.

1. Such Case as the Verb requireth after him, which is in the same Sentence with the Relative, (which Sentence ought, in writing proper English, to be distinguish'd by a Comma before and after it,) if it will answer to the Question whom or what? made by the Verb; e. g.

1. The Boy will die, *that* thou hast beaten.
2. The Horse was very good, *that* my Father sold.
3. The Comedy which we acted, was pleasant.
4. The Boy, whom Learning delighteth, will win Love, and shall be honoured.
5. The diligent Master, whom the Boys observe, maketh his Scholars learned; but he, whom his own Scholars despise, laboureth in vain.
6. That foul Vice, which Men embrace most greedily, is most hurtful.

2. Or if any other Word stand between it and the Verb, besides the Nominative Case to the Verb, or stand before it and the Verb, which requires a Case; then the Relative doth not follow the Verb, but is to be put in such Case as that other Word governs; e. g.

1. The House, whose Foundation is not strong, will fall, when the Wind bloweth.
2. The Prize, for which thou striveest, shall not be given, because thou dost not exercise thy utmost Strength.

2. If [whose] be the English of the Relative, the Relative must be the Genitive Case.

1. The Man, whose Fame is lost, is miserable.
2. The Boys, whose Lesson is hardest, apply the greater Industry.

If

If a Preposition comes before the Relative, the Relative is governed of that; e. g.

The Mark to which the Horse runs, endeth the Horse's Labour.

In other Cases it hath commonly some Sign before it, as [of] [to] [than], &c. and must be render'd according to other Rules.

Note, Two or three Antecedents Singular will have a Relative Plural, which agrees with the more worthy Person and Gender.

1. My Brother and I, who came, were admitted.
2. The Master and Mistress, which take care of the Servants, are honoured.
3. I have found the Paper, the Penknife, and the Ruler, which had been lost.
4. He and I, who are good Boys.
5. My Father, my Sister, and you and I, which are ready, will go.
6. Thou and thy Father, who study Temperance, will live long.
7. The wicked Man, and the bloody Woman, which wounded my Mother, fled; but my Uncle and Aunt, that loved her very well, will revenge her Death, tho' my Father is dead.
8. Thou and I, who have spoil'd the Paper and Ink, that we bought, have provoked our Master, who loveth thrifty Boys, that keep all Things carefully, and spoil nothing.
9. Thou and he neglected those Precepts and Admonitions, which have been repeated so often.

3. Interdum etiam Oratio ponitur pro Antecedente. Sometimes one or two Sentences going before, answer the Question who or what? and then the Relative following them, must always be of the Neuter Gender; and if there be one Sentence for an Antecedent, the Singular Number; if two or more, the Plural; and always in either Case the third Person; e. g.

1. Thou truantest much, and art very idle, which are most pernicious Things.

2. I

2. I have made my Exercise, and construed every Sentence afterwards, which will please.

3. I have vexed my Father, I have provoked my Master, which troubleth me very much.

4. I write, thou makest thy Exercise, which are different Works.

Note, Sometimes a Pronoun Primitive, not express'd, but understood in a Possessive, going before the Relative, is the Antecedent to the Relative; and may (if there be Occasion) have an Adjective to agree with it, as if it were express'd; e. g.

1. I hate thy Manners, who dost not reverence Superiors.

2. I found thy Book, who art a careless Boy.

3. I had thy Honour, who neglectest thy Exercise.

4. God abhorreth thy Hypocrisy, who hearest Sermons, but dost not regard them.

5. I excused thy Fault, whom thy Playfellows accused.

6. Thou and I will visit our Country-House, who live pleasantly near a River.

5. Note, The Antecedent is sometimes, in good Authors, repeated after the Relative; as, Diem scito esse nullum, quo die non dico pro reo. Cicero. There is no Day, in which Day I plead not for some guilty Person.

Interrogatives and Indefinites follow the Rule of the Relative; that is, if a Nominative Case come between them and the Verb, they must be the Accusative Case; if there be no Nominative between, they must be the Nominative Case to the Verb; e. g.

1. What troubleth thy Mind, my Friend? What Grief hast thou felt? What hast thou done?

2. Whether of the two I shall cut, I know not.

Constructions of Nouns Substantives.

Reg. 1. **Q**Uum duo Substantiva diversæ significationis, &c. If two Substantives stand together in English, with the Particle [of] between them, the latter of the two must be the Genitive Case; e. g.

1. The

1. The valiant Son of Philip coveted the Dominion of the whole World.

2. The Fear of God, Contempt of the World, and stedfast Hope of eternal Life, make Quietness of Mind, which is the great Happiness of Man; which wise Men greatly desire.

3. The Sound of the Clock calleth Boys to School.

4. The Noise of the Trumpet stirreth up the warlike and generous Horse, which knoweth the Sign of the Battle.

Proinde hic Gen. in Adject. Possess. &c.

The former Substantive sometimes is rendred by an Adjective Possessive derived from it, and must then agree with the latter in Case, Gender, and Number.

You discourse of Sea-Affairs.

We gathered Mountain-Fruits.

I boiled Garden-Herbs.

I flung away the Dunghil-weeds.

My Brother's House. My Father's Garden.

3. Note, *When two Substantives in English come together without so much as [the] between them, only the Sign [the] before the first of them, the latter must always be made the Genitive Case; e. g.*

The Ditcher cleanseth the Tower-Ditch.

The Boy fell into the Tower-Ditch.

The Slave leap'd over the City-Walls, and escaped.

The Carpenter built my Garrison-Walls.

This Cannon broke down the Castle-Walls.

The Boys love the School-Chimney, when their Limbs are cold; but in Summer-time they choose the Fields.

Let somebody go up and open the Chamber-door.

Reg. 2. Laus & Vituperium rei, &c.

[Of] between two Substantives (and after the Verb Sum) whereof the latter betokens the Quality or Property of the former; to its Praise or Dispraise, shews, that the latter Substantive, before which it stands, must be put into the Ablative Case; e. g.

I love a Boy of an excellent Wit.

The

The Servant of a Stubborn Spirit, that will not observe his Master's Command, is beaten.

Our Nation is happy, that hath a Prince of great Clemency.

The Master hath easy Work, that teacheth Boys of flexible Minds, and ingenuous Dispositions.

The Scholar that refuseth to regard the Master's Words, *is of a perverse Mind.*

The Boy that plays when others learn, and learns when others play, *is of a base Disposition.*

That deceitful Man, that privily upbraideth his Friends, *is of dishonest Manners.*

Reg. 3. Opus & Usus Ablativum exigunt.

[Of] after Need, is a Sign of the Ablative Case.

1. Altho' I have twice learned the whole Grammar, yet I have *need of daily Reading.*

2. Thou art ignorant, and hast need of Instruction: but thou dost not regard, therefore thou hast *need of the Rod.*

3. The Limb, which refuseth the Benefit of softer Ointments, hath need of sharper Remedies.

4. He that teacheth Boys, hath *need of Patience and Diligence*; for all Boys are not of Docible Wits.

Reg. 4. Est ubi in Dativum vertitur.

Sometimes the Sign [to] stands between two Substantives, and then the latter may be rendred by the Dative Case, or [to] may be changed into [of], and the latter made by the Genitive Case; e. g.

1. A good Prince is a Father to his Country.

2. Loyal Subjects are the strongest Walls to Royalty.

3. God is a Father to those that love him; he is a Father to the Righteous that fear him.

Reg. 5. Excipiuntur quæ in eodem Casu, &c.

Two Substantives coming together without [of] between them, are put both in the same Case by Apposition.

1. Rashness, the Picture of a Fool, betrays a womanish Mind.

2. Sloth, the Enemy of Men, usually brings forth Theft.

3. Envy

3. Envy, *the* Rack of the Soul, brings forth Murder, the Destruction of the Body.

4. Paleness of the Face, *the* Token of bitterest Anger, sheweth Thirst of Revenge: Pale Rage is most dreadful.

Note, *From Substantives Masculine in [tor] come Feminines in [trix] (or may for the most part be made from thence); from those that end in [us] come Feminines in [a], which Feminines must be used, and not the Masculines, when there went before a Substantive of the Feminine Gender, to which the latter hath Relation or with which the latter is the same; and usually the Verb [is] stands between such Substantives; e. g.*

1. Death, the Enemy of Nature, is a Friend to good Men, whom it leadeth into eternal Glory.

2. Courage for the most part is a Conqueror.

3. Rest is the Repairer of Strength, a Refresher of the vital Spirits.

4. Unwearied Diligence oftentimes is a Helper of a weak Wit: Art and Study mend Nature's Defects.

Reg. 6. Adjectivum in neutro genere, &c.

When Boys meet with a Substantive, having before it immediately an Adjective (which intimates the Qualities of the Substantives) as, much, little, more, less, how much, so much, and such like, such a Substantive must be the Genitive Case; and the Adjective put in the Neuter Gender, and taken for a Substantive.

1. Much Labour brings more Gains.

2. How much Sweat, so much Sweetness.

3. He that hath a good Stomach, doth not desire much Sauce; a Man of a weak Stomach eats little Meat.

4. A small Shop sometimes bringeth much Profit.

Note, *Adjectives, when their Signification belongs to Men, are often used in the Masculine Gender, without the Word Man or Men expressed in the Latin, and such Adjectives may have another Adjective to agree with them.*

1. Honest Men do not violate their Promises.

2. A good Man that imitateth the Example of Christ, loveth those that hate him.

3. Bloody

3. Bloody and deceitful *Men* dig their own Graves.
4. A wise *Man* hateth him that admireth his own Folly, which others laugh at.

Note, Sometimes two Adjectives of contrary Signification one to another, belong both to one Substantive, but the Substantive is not twice repeated in the English; nor must be expressed in Latin, but understood; and the latter Adjective must agree with the Substantive, as the former doth.

1. Bigger Boys strive to keep under the less, i. e. the less Boys.

2. A smaller Army conquereth a greater.

Note, And sometimes [one] supplieth the Place of the Substantive after the latter Adjective, which [one] must have no Latin for it; only do with the Adjective, as if it were alone; e. g.

1. A clean Book excelleth a dirty one.

2. A small Horse excelleth sometimes a bigger one.

Constructions of Adjectives.

Adjectives governing a Genitive.

Reg. 1. **A**djectiva quæ desiderium, notitiam, &c. The Sign [of] after Adjectives betokening Desire, Knowledge, Remembrance, Ignorance, Forgetting, Care, Fear, Guilt, or any Passion of the Mind, requires the Substantive (Noun or Pronoun) following, to be put in the Genitive Case; e. g.

1. Those that are desirous of Honour, are studious of Learning, and good Manners.

2. He that is mindful of the Master's Commands, is not fearful of Punishment.

3. I will be mindful of thee, till I be forgetful of myself.

4. Thou and I are guilty of the same Crime, but we have a mild Master, that often forgiveth.

5. The richest Man, careless of his Affairs, is reduced to Poverty.

6. I am clear from the Crime that thou mentionest.

Reg. 2.

Reg. 2. Adjectiva verbalia in ax, &c.

Adjectives ending in [ax] derived of Verbs, and having [of] or [in] after them, require the Noun following to be put in the Genitive Case.

1. He that is *bold of Heart*, frighteth his Enemy, and escapeth Danger; but the cowardly Man is slain.

2. Most Men are sagacious in their own Profit: But who endeavoureth his Neighbour's Good?

3. Fools are tenacious of their own Intentions; they hear not the Reason of the Wise; they are not capable of Admonition.

Reg. 3. Nomina partitiva, aut partitivè posita, interrogativa quædam, & certa numeralia, &c.

Reg. 4. Quibus addi possunt Comparativa & Superlativa, &c.

The Particles [of] or [among] after Adjectives, which are called Partitives, betokening Part, or some one or more, after Interrogatives; such as ask a Question, [as which] [whether] after Nouns of Number (one, two, or three; first, second, third) after Adjectives of the Comparative or Superlative Degree, after all these [of] or [among] require the Substantive next following them to be put in the Genitive Case; with which Genitive Case such Adjective governing must agree in Gender; e. g.

1. Thou hast chosen two Companions, *one* of which is a Fool, the *other* of them is idle, and they will make thee incapable of Study, if thou imitate them.

2. It is a difficult Thing, whether of the two Parts I shall take.

3. He who is the most diligent among the Scholars, shall be the most excellent of them all.

4. Both thy Brother and thou art valiant; but thou art more courageous of the two.

5. None of the heathenish Gods delivered his Worshipers.

6. *Pylades* and *Orestes* cherished a mutual Love: none knows whether was the more faithful of the two. Thou art my *Pylades*, the most trusty of all my Friends.

Exc.

Exc. 1. In alio tamen sensu Ablat. exigunt cum Præpositione. In alio verò sensu Dat.

If a Noun of Number (an ordinal, first, second, third, or Adverbs derived of them) have the Sign [to] after it, the Noun following that Sign must be the Dative Case; if the Particle [after] it must be the Ablative, with à or ab.

1. Thou who art second to none in Learning, yet sittest fourth after my Brother, which I greatly wonder at: I am first after thee.

2. I love my Master best, next after God, who requireth my whole Heart.

Exc. 2. Usurpantur autem & cum, &c.

Sometimes [of] or [among] after Nouns partitives, &c. is rendred by e, ex, with an Ablative, inter, ante, with an Accusative.

Reg. 5. Interrogativum & ejus Redditivum, &c.

The Question and the Answer must be made by the same Case of a Noun, Pronoun or Participle, and the same Tense of a Verb that the Question is asked by; e. g.

1. Q. Who was it that went out?

A. My Sister.

2. Q. Whose Book hast thou?

A. My Cousin's.

3. Q. What hast thou lost?

A. My Inkhorn.

4. Q. What are covetous Men desirous of?

A. Money.

5. Q. Of whom am I mindful?

A. Yourself.

6. Q. What did you in the School?

A. Learn my Lesson, heard my Master's Instructions.

7. Q. What will thou do in this Matter?

A. Vindicate my Father's Honour.

Exc. Fallit hæc Regula, &c.

Sometimes the Word [whose] may be rendred in Latin by cujus, ja, jum; and in such a Case that Adjective must agree with the Substantive that stands with it in the Question;

Question; and the Substantive, which is the Answer to it, must be the Genitive Case; e. g.

Q. Whose Garment is this?

A. My Father's.

Exc. 2. Aut per dictionem variæ, &c.

When a Question is asked by a Word which hath divers Constructions, h. e. when the Verb in the Question requires one Case of the Noun that stands with it in the Question, and another of that which is in the Answer, then the Substantives must be each of them such as the Verb requires; not both the same Case.

Q. What Fault doth my Father accuse me of?

Cujus Criminis accusat me Pater?

A. Of most abominable Things.

De Turpissimis.

Exc. 3. Fallit denique cum per Possessiva, &c.

When the Answer to a Question is the English of the Pronoun Possessive, meus, tuus, suus, &c. it must not be made with the same Case with the Interrogative Word in the Question, but the same with a Noun Substantive therein, whatsoever it be, agreeing with it in Case, Gender, and Number; e. g.

1. *Q. Whose Inkhorn hast thou?*

A. My own.

2. *Q. Whose Key is that?*

A. Thine.

3. *Q. Whose Paper do you take?*

A. My own.

In Interrogative Sentences, the Accusative Case, which must follow the Verb, or any other Case that must be governed of it, usually stands before both the Verb and its Nominative Case; the remembrance of which will be helpful in rendring any of the former Examples.

Note, 2. In Sentences where a Question is asked, if it be asked by a Verb only, and no Pronoun Interrogative in the Sentence, the Interrogative Conjunction [nè] must be added to the Verb: But if there be a Pronoun Interrogative, then [nè] must not be joined to the Verb; e. g.

1. *Q. What have you done?*

A. Made

A. Made our Exercise.

2. Q. *Hast thou lost thine Honour?*

A. I have lost it, but I will regain it.

But if there be in the Sentence [non] [nunquam], or almost any other Adverb; or if there be not an Adverb, any other Pronoun beside an Interrogative, [ne] must not be joined to the Verb, but to the Adverb or Pronoun; e. g.

1. Did not *Alexander* behave himself valiantly, who alone leap'd into a City amongst his Enemies, when his own Soldiers were not with him?

Q. *Wilt thou never cease to thirst after Revenge, which dishonoureth a Christian?*

A. Christ commandeth to love our Enemies; and shall I, his Servant, despise my Master's Laws? I will hereafter obey.

Shall *this* Drunkard bewitch thee? Shall that Gamester entice thee?

And when [ne] is to be joined to the Verb, the Nominative Case must always be after the Verb; e. g.

1. Q. *Was Cicero the most eloquent of Orators?*

2. Q. *Did Virgil excel the other Latin Poets?*

Adjectives governing a Dative Case.

Reg. 1. **A** Djectiva quibus commodum aut incommodum, &c.

Adjectives betokening Profit or Disprofit, Meetness or Unmeetness, Pleasure or Displeasure, Submitting, Relation, Due, Friendship, Hatred, Resistance, Difficulty, Likeness or Unlikeness, and Nearness; if a Noun come after them, require it to be put in the Dative Case; e. g.

1. He that is guilty of Theft, and yet denies his Fault, is a Liar, and is too like the Devil.

2. Virtue is pleasant to the Righteous, it is profitable to all that love it. How foolish are they, that will not traverse pleasant Paths?

3. Reverence is due to God, the King of all the World. Honour is due to Kings, because God hath commanded that we be obedient to them.

4. He

4. He is very near Death, that is sick, yet thinks himself well.

5. A loud Noise is inconvenient for Learners; it is prejudicial to Study; it is hard for one Boy to learn, while another that sits next him bawls. A silent School is very helpful to Learning.

Exc. Quædam ex his quæ similitudinem significant, &c.

Par and *similis* have sometimes a Genitive Case of the Substantive coming after them; which yet is not to be imitated, as equally regular with the Dative.

Natus, *commodus*, *incommodus*, &c.

Adjective betokening Profit, Fitness, as *aptus*, *commodus*; also *natus*, *habilis*, *promptus*, *opportunus*, *proclivis*, *assuetus*, *expositus*, when any of these have a Noun after them which signifies the Purpose, End, or Thing [to] or [for] which, they will rather have such a Noun to be put in the Accusative Case with [ad]; tho' the same Adjectives, if a Noun or Pronoun follow, betokening a Person, require a Dative.

1. I desire not to be near him that is near to the Top of Wickedness.

2. That Servant is not fit for me, that is unfit for Labour; he is convenient for me, that hath Strength and Understanding convenient for Work.

3. He that is forward to Vice is exposed to the Devil's Temptation; for that Enemy to Mankind is ready to Mischief; and rejoiceth, when he findeth a Mind moveable to Wickedness. It is a lamentable Thing that Men of excellent Wits are most prone to Wickedness.

Reg. 2. *Huc referuntur Nomina ex Con*, &c.

2. Nouns derived of others, and beginning with [Con] require a Dative Case of the Noun following them.

Many were Fellow-Soldiers with Jason, when he fetch'd the Golden Fleece; many were Companions with him, but he bore away the Glory of the Enterprize.

Note, *Communis* hath usually after it a Dative, rarely a Genitive; and when two Persons or Things follow it, with

with [and] between them, that [and] must not be made by [è] but by [cum] with an Ablative.

Death is common to me and thee, to Men and Women, to Young and Old. The Grave is an House common to all Creatures.

Note 4. Alienus, immunis, proprius, and superstes, require a Dative Case after them, sometimes (but seldom) a Genitive; and sometimes alienus and immunis an Ablative, with a Preposition [a] or [ab]. Boys may indifferently make the Dative or Ablative.

1. A Conscience free from Guilt laughs at false Accusers; Fear is proper to Offenders.

2. Glory surviveth good Men. Death taketh not their Crown away. Let us not therefore practise Wickedness, as if we were desirous after Ignominy and Disgrace, the Offspring of Sin. We were born to greater Things; we have Souls capable of Happiness; let us embrace Virtue, which will make us happy whilst we live, and for ever; but some Men will always be far from noble Desires, let them have their sought-for Ruin.

Adjectives governing an Accusative Case.

Reg. 1. **M**agnitudinis mensura subjicitur, &c. *The Substantives betokening Measure, and which usually in English come before (seldom after) the Adjectives long, hard, thick, high, deep, big; such Substantives must be put in the Accusative Case, to be governed of the Adjective.*

1. A Well fifty Foot deep giveth not good Water, if it have bad Springs.

2. The Walls of Babylon, a City of Chaldea, were two hundred Foot high; some write, that they were three hundred Foot, and seventy five Foot thick.

3. A Walk an hundred Yards long, and five Yards broad, which hath Trees planted on each Side, is pleasant for those that will recreate themselves.

Exc. 1. Interdum & in Ablativo, &c.

The Word of Measure or Quantity is sometimes put in the Ablative Case, seldom in the Genitive.

Adje-

Adjectives governing an Ablative Case.

Reg. 1. **A**djectiva, quæ ad copiam, egestatemve pertinent, &c.

Rule 1. *Adjectives, that betoken Plenty or Wanting; as poor, destitute, empty, full, rich, void, and such like; which have after them the Sign [of] or [in] require the Noun following such Signs, to be put in the Ablative Case.*

1. He, whose Bags are empty of Money, hath an House empty of Friends, and a Coat full of Rents.

2. The Court, that is full of Flatterers, is pernicious to a Prince; tho' he be rich in Substance, abundant in Honours.

3. A Journey an hundred Miles long, wearieth an Horse that hath not his Belly moderately full of Provender; for while he is desirous of Meat, he goeth slowly; but if a strong and well-fed Horse refuse to put forth his Strength, a Whip and Spur make him mindful of his Work and Duty. Laziness hath need of Spurs.

Exc. Interdum & Genitivo, &c.

The Genitive Case is many times read after such Adjectives; but Boys may not do the like; but they are rather, in Prose, to be accustomed to use the Ablative only.

Reg. 2. Nomina diversitatis Ablativum, &c.

Rule 2. *The English Word [diverse] or [different] rendered in Latin by alter, alius, or diversus, requires the Substantive following, whether Noun or Pronoun, to be put in the Ablative Case, with the Preposition [a] or [ab].*

1. My Brother is of a very bad Nature, and far different from my Father, who is of a good Disposition, and rich in good Endowments of Mind, tho' poor in Estate.

2. Children are not always like their Parents; they are sometimes quite different from them.

Exc. Nonnunquam etiam Dativum, &c.

Diversus, for different, hath sometimes a Dative.

A Woman contrary to this.

Reg. 3. Adjectiva regunt Ablativum, &c.

C

Rule

Rule 3. *Adjectives govern an Ablative Case of the Word that signifies the Instrument [wherewith] the Cause [why] or the Manner [how] a thing is done.*

1. My Master's Face was greatly changed, when he found his only beloved Son guilty of a Lye; it was sometimes *pale with Anger*, afterwards it was *red with Heat of Fury*: and in the mean time his Son was trembling for Fear of Punishment.

2. He that is only a Christian in Pretence, who in the mean while is an Hypocrite in Heart, is an Enemy to his own Soul; for tho' he be subtle at Dissimulation among Men, he shall not deceive the Almighty.

Reg. 4. *Forma vel modus rei, &c.*

Rule 4. *Substantives also have sometimes after them an Ablative of another Substantive, which betokens the Manner how, or the Reason why the former is, or is called such.*

My Master hath been a Father for wholesome Counsel; he that is my Parent by Nature, and whose Son I am by Birth, took not more Care of me. For I have been a Servant in Name, but a Rebel in Deed.

Reg. 5. *Dignus, indignus, præditus, &c.*

Rule 5. *Adjectives, which have usually after them the Sign [of] or [with] or [upon] require the Substantive following them to be the Ablative Case.*

1. Those are unworthy of the Glory of Heaven, who do not think Virtue worthy of Love, who are not content with the Pleasure that Virtue giveth.

2. I relying upon thy Honesty, neglected my own Safety; for thou, void of that, deceivedst me.

3. A Son, endowed with excellent Wit, rejoiceth his Father, whose good Example he imitateth, whose Commands he observeth; he is never trembling for Fear, for he provoketh not his Father's Anger; he is always mindful of his Duty; he is like a Staff to his Father's old age.

Notetur, Horum nonnulla Genitivum, &c.

Note, In Authors, dignus and indignus are sometimes used with a Genitive Case after them; but that's not for the Boys Imitation (only they may need to understand it) therefore we give no Example of this Government.

Reg.

Reg. 6. Comparativa, cum exponuntur, &c.

Rule 6. *Adjectives of the comparative Degree, that have [in] [by] or [than] after them, if the Latin Word [quam] for [than] be left out, require the Substantive following to be put in the Ablative Case; e. g.*

1. Thy lesser Brother is *more learned than* thou by far: he is *wiser than* his Teachers by many degrees.

2. My Book is *cleaner than* thine by much, and yet thine is *newer than* mine.

Note, 1. *If [quam] be express'd in Latin for the English Word [than] then the Word following [than] must be of such a Case as the Substantive, which went before the comparative Adjective.*

1. Thy Father is *richer than* mine, and thou wilt have a greater Portion *than* I; nevertheless I am contented with mine own Condition; I am not desirous of thy Wealth, because I desire Virtue, which (I think) is *better than* Riches.

2. He that hath a good Conscience, is *more safe than* a City encompassed with Walls; for a calm Mind will bear more Tempests *than* the strongest Bulwark.

Note, 2. *[Than] must sometimes be made only by [quam] (not by the Ablative, and [quam] left out) viz. when the Substantive, which follows [than] is not compared with that, which went next before the comparative Adjective, or with which the comparative Adjective agrees, but with something at a farther distance from it; e. g.*

1. My Father hath a handsomer Horse *than* your Father: he bought him yesterday.

2. My Brother is like my Uncle in the Shape of his Face, and in the Colour of his Hair, but he is very unlike in his Manners; he is the most wicked of all our Family; he is prone to all Vices, accustomed to all Evils, unworthy of my Father's Love; relying upon my Mother's ~~Over~~love and Bounty, he spendeth Money lavishly; he acts as if he were void of Reason; he understandeth nothing besides Hypocrisy; for whilst he is so bad in Deed, he is a Saint in Appearance; no Man is of a baser Disposition *than* he, none committeth greater Faults *than* he.

Reg. 7. Adjectiva precii regunt Ablat.

Rule 7. *Adjectives, whose signification betokens buying or selling; such as dear, cheap, &c. whose English hath after it [at] [of] or [for], require an Ablative Case after them.*

1. A poor Cottage, *dear* of twenty Shillings, many times contains a Man of great Virtue; and a Man of small Estate hath often a contented Mind.

2. A Garment, *cheap* at an hundred Pounds, sometimes covers a Man, whose Wit were *dear* at a Groat. Virtue and Wisdom are better Ornaments than gay Clothes.

Reg. 8. Adjectiva proprietatem, vel passionem corporis & animi denotantia, regunt Ablat.

Rule 8. *Adjectives signifying some Property or Passion of Body or Mind, require the Substantive following next them, to be put in the Ablative Case; e. g.*

1. A valiant Soldier, that exposeth his Life for the sake of his Sovereign, beareth the Strokes of his Enemies: he is sometimes *wounded* in his Head and Limbs; he is sometimes *sick* of a Fever, but he is never *feeble* in Mind, though he be *weak* in Body: Courage remaineth, when *Strength* is lost.

2. A good Man is unquiet in his Mind, whilst he taketh notice of other Mens Sins; he desireth the Happiness of those that neglect their own; they are *slow* of Heart, and see not; they are void of Understanding; they desire none of God's Commandments; they pray not, but God sometimes heareth the Prayers of the Righteous for them.

Constructions of Pronouns.

Reg. 1. **H**ÆC Possessiva, meus, tuus, suus, &c.

Rule 1. *The English Words [my] or [mine] [thy] or [thine] [our] or [your] when they note Possession, must be rendered by the Possessive Pronouns, meus, tuus, noster, vester; but when they may with as good Sense be turned into [of me] [of thee], &c. and it is indifferent in the English, which you use, yet it is not alike in Latin, they must be rendered by the Genitive Case of the Primitive; e. g.*

2. My

1. My Picture is not like me.
2. That is indeed *thine* Image, because thou boughtest it; but it is not the Image of *thee*; it is more beautiful than *thy* Face by many Degrees.
3. Thy Desire of *me* is stronger than my Desire of *thee*; thou lovest me, because I am profitable to thee; but thou art unworthy of my Love, because thou art void of all Virtue.

Reg. 2. *Nostrum & Vestrum, &c.*

Rule 2. *Nostrum and Vestrum, not nostri and vestri, are used in the Genitive Case plural after Adjectives, which govern a Genitive Case, especially Partitives, Comparatives, and Superlatives; e. g.*

1. The younger of *us* is more learned than the elder of *you*, who are never mindful of your Duty.

2. Every one of *you* will be punished; but each of *us* shall be praised; you all despise the School Laws, but we observe them.

Reg. 3. *Sui & suus reciproca. &c.*

Rule 3. *The several Cases of the Pronoun Primitive [sui] are used for the English Word [him] or [them] when the Particle [self] or [selves] is either joined to [him] or [them], or is understood, and may be express'd; and the Possessive [sui] for [him] or [their] when [own] is, or may be with it; e. g.*

1. Every Man loveth those that are like *himself*, and despiseth those that are hurtful to *him*: Nature teacheth to love our Friends, but Religion teacheth to love our Enemies.

2. My Father sold *his own* Horse, and neglected his Journey, which he designed, because my Mother is sick of a Fever, and we fear her Death: my Father testifieth the greatest Love; he is always near her, and bewaileth her Sickness so greatly, that we fear my Father's Death also. Sorrow is an heavy Burthen, which sometimes killeth him that suffereth it.

Note, *When the Particles [self] [selves] or [own] neither are nor may be added, then [his] is made by [ejus]: [their] by [eorum] the Genitive Case; [eum] [eos] are put for him] or [them].*

1. All Men hate *his* Manners, who speaks that which he doth not think.

2. Some are more prone to Vice than others, and some strive more to conceal those Vices, that they commit, than others. Hypocrites sin secretly : Men see not *their* Wickedness, but God seeth *their* Hypocrisy, the most private of all Sins, and will punish *them*.

3. God blasphemeth *his* Estate, that despiseth *his* Parents; Providence doth not prosper *their* Labours, who neglect *their* best Friends.

Rule 4. [Ipse] and [idem] are of all Persons, according to the Person of the Noun or Pronoun to which they belong.

Reg. 5. Ille tum usurpatur, &c.

Rule 5. [Ille] is used for he or that, when we speak of any Person or Thing with Respect; [iste] when we speak of him or that, which we despise; e. g.

1. I scorn *him* that behaveth himself proudly; but I admire *him*, who though he be Great and Rich, yet is of humble-Behaviour.

2. Who doth not laugh at *that* Man's Folly, who despiseth that Honour, which great Actions procure, which the Praise of wise Men giveth; and only desireth to obtain the Shouts of the inconstant common People, whose Words are more vain than the Wind, who quickly hate the same Man, whom before they loved?

Reg. 6. Hic & ille, cum ad duo anteposita, &c.

Rule 6. When in a former Sentence we have occasion to mention two Substantives (either Persons or Things) and afterwards would speak something concerning them by those Expressions [this] [that] [the one] [the other] [the former] [the latter]; in such Sentences [this] [the one] [the latter] must be rendered by *hic*, to have respect to the latter Substantive mentioned; [that] [the other] [the former] by *ille*, to refer to the first mentioned, and to agree with them in Gender accordingly; e. g.

1. Virtue and Vice divide the whole World between them; *this* hath a greater Part, but *that* is the more desirable; *the one* deceiveth, *the other* maketh happy; *the former*

former giveth true Pleasure, the latter bringeth assured Misery.

2. Wilt thou choose Wisdom rather than Folly? *The one will make thee honourable, the other procures Contempt.* Hard Study and Industry procure Wisdom. Labour thou therefore, otherwise after many Years instruction thou wilt be a Fool.

Construction of Verbs.

Verbs requiring a Nominative Case.

Reg. 1. **V**erba Substantiva, sum, forem, fio, &c.

Rule 1. *Verbs Substantive*, sum, forem, fio, existo; *Verbs passive of Calling*, as nominor, appellor, dicor, vocor, nuncupor, scribor, salutor, habeor, existimor, putor, nascor; *require a Nominative Case of the Noun following them.*

1. Our Master is diligent, but I have been hitherto an idle Boy; I have imitated the Example of Drones; I have lost my Parents Love, who always provided all Things necessary for me; I have been unworthy of their Care; but I will deserve to be called the most diligent of all the Scholars for the Time to come.

2. The Lion is accounted the most generous of Beasts, because he is more placable than others; Men fear his Roaring, but he seemeth merciful, for he hurteth not his Enemy submitting. The bloody Minds of many Men are more barbarous than wild Beasts.

3. Man is a Creature of upright Body: He walketh upright, whilst he is in his Journey; when Night cometh, he lieth flat, and sleepeth; when old Age diminisheth his Strength, his Body bendeth downwards towards the Earth; at length he leaves his earthly Part in the Grave, and his Soul ascendeth to Heaven, where he dwelleth for ever.

Reg. 2. Infinitum quoque utrinque eisdem casus, &c.

Rule 2. *Any of those Verbs, if they be put into the Infinitive Mood, require the same Case after, which they had next before them; tho' it be a Dative, Accusative, or Ablative; e. g.*

Silence makes a Man to be esteemed wise; Talkativeness causeth a Prattler to be thought foolish.

Reg. 3. Denique omnia fere verba, &c.

Rule 3. Any Verb must have a Nominative Case after it, if an Adjective comes next to it, which agrees with the Nominative Case to the Verb; e. g.

1. I came *first*, and therefore I was praised, and shall be well rewarded: thou, who always comest *last*, lovest thine Honour, and art reckoned a Sluggard.

2. Hypocrites pray *loud*, but the silent Requests of the Righteous are heard; their Desires shall be satisfied, while Hypocrites, with all their pretended Piety, shall perish.

Note, An Adverb ending in [ly] coming after a Verb, may sometimes elegantly be rendered by an Adjective of the Nominative Case; e. g.

1. He that learneth *diligently*, shall soon excel his idle Companions, that play always.

2. A good Man dieth *willingly*, because he hath liv'd *piously*. An honest Life causeth a quiet Death; but he that is mindful of past Wickedness, feareth *Eternity*.

3. The Pleasures of Sin then yield no Refreshment; the Expectation of future Torment is dreadful to a guilty Soul, which despised Heaven before, and shall lose it irreparably.

Verbs personal governing a Genitive Case.

Reg. 1. SUM Genitivum postulat, &c.

Rule 1. The Verb Sum, when it betokens Duty, Property, or Possession, requires the Noun following to be put in the Genitive Case.

1. The Earth is the *Lord's*.
2. 'Tis the *Duty* of Children to observe Instruction.
3. 'Tis the *Part* of Fools to laugh always.
4. 'Tis the *wise Man's Property* to hold his Peace.
5. 'Tis the *Part* of Kings to defend their Subjects; it is the *Duty* of Subjects to be obedient to Kings; the World would perish without Government and Order.

Exc. 1. Excipiuntur hi Nominativi, meum, &c.

1. *If*

1. If the English of any of the Pronouns possessive come after Sum, without a Substantive coming after them, such Pronoun must not be the Genitive Case, but must agree in Case, Gender, and Number with the Nominative Case to the Verb.

1. That Paper was mine, but now it is my Brother's.

2. The Kingdom of Heaven is theirs that are poor in Spirit; it shall be ours, if we observe God's holy Commandments: let us be mindful of our Duty, ready to every good Work; let us live soberly, righteously, and godly.

Exc. 2. At hic subintelligi videtur officium, &c.

2. If with the English of the Pronoun possessive be joined the Word Duty, Part, or Property, the Pronoun must be the Nominative Case, and always the Neuter Gender.

1. It is thy Duty to do whatsoever thy Father commandeth.

2. It is every one's Part to look to himself; the World is full of Enemies, and all Men have need of Caution. It is our Part to exercise the greatest Prudence.

Other Pronouns, as Relatives, Interrogatives, compound Pronouns, &c. have the Construction of Nouns, i. e. are put in the Genitive Case.

1. Let us love God, whose we are.

2. It is not any one's Place to reprove others, but theirs that are unblameable.

Note, Sometimes the English of a Substantive, which ought to be the Genitive Case governed of Sum, may be turned into an Adjective derived of the Substantive; e. g.

1. It is the Part of a Woman, muliebri est, or mulieris. It is the Part of a Man, virile est, or viri.

Reg. 2. Verba æstimandi Genitivo gaudent.

Rule 2. Verbs of valuing, esteeming, or making account of, require a Genitive Case of that Word, which betokens the Price, or Value of the Things, and which tells us at what Rate, or how much.

1. Those value the Honour of God at nothing, that call themselves Christians, and desire to be accounted Saints, but in the mean while are like Beasts, and are given to all Vices.

2. *Riches* are esteemed *little*, when Men see better Things. The Light of the Sun dimmeth the lesser shining of a Candle.

3. I value him not a *rush*, that is a Friend to every body.

Exc. *Æstimo* vel Genitivum, &c.

But the Verb Æstimo itself will have either a Genitive, or an Ablative of the Value.

1. I have a Horse, that I value at *forty Pounds*,

2. I esteem a faithful Friend *at a great Price*.

Reg. 3. Verba accusandi, damnandi, &c.

3. *Verbs of accusing, condemning, blaming, admonishing, quitting, or clearing, will have a Genitive of the Crime or Thing; which Crime hath commonly of, for, or from before it, in the English.*

1. One Boy accuseth another of *Idleness*; the Master heareth those Tales, but punisheth only those, whom he thinketh guilty and worthy of Punishment.

2. The Master's Praise maketh some Boys diligent; it moveth them greatly; sometimes when he passeth by Faults, his Clemency persuadeth them to love him, and to observe his Laws, which are good for them. Kindly to warn ingenuous Minds of their Faults, frequently reduceth them to Obedience without Severity.

3. When a Murderer obtaineth Pardon, he escapeth the Gallows, but is not clear *from* Guilt; but Saints receiving Remission of Sin, become guiltless in the sight of God, as if they had not sinned. The Blood of Christ washeth defiled Souls.

Exc. 1. Vertitur hic Genitivus, &c.

Sometimes the Crime is put in the Ablative Case, sometimes with, but usually without a Preposition.

Exc. 2. Uterque, Nullus, Alter, Neuter, &c.

If the English of any of these Words, viz. uterque, nullus, alter, neuter, alius, ambo; or if an Adjective of the superlative Degree, which hath no Substantive with it, come after Verbs of Accusing, &c. the Latin of these Words must never be in any other but the Ablative Case.

1. Our Man-servant was accused of Theft, and of Drunkenness, but he denied; while in the mean time he was guilty of both; and his Lying clear'd him of neither.

2. A guilty Conscience hath no need of Witnesses; it accuseth itself of most heinous Things; the Man is miserable, whom Conscience condemneth.

3. Q. Of what Crime art thou convicted?

A. Of none.

Q. Of what Duty did our Master admonish our Form, when I was absent? Did he admonish of Diligence about our Studies, or of Godliness?

A. Of both.

Reg. 4. Satago, misereor, miseresco, &c.

And Verbs of pitying, remembering, and forgetting, require the Noun following to be the Genitive Case of the Person or Thing pitied, remembered, or forgotten.

1. I pity my Brother, I pity his Folly; for he hath wasted all the Portion, which my Father left, and now he begs from door to door.

2. I remember the Report that I heard, but I do not regard it; he that feareth Misery before that it comes, forgetteth his own Manhood, and becometh like a Child.

3. A Judge, whose Sentence accuseth him of Injustice, is unprofitable to his Country. A just Judge remembereth Mercy and Justice together; he never forgetteth right Law; but never condemneth the Innocent.

Note, 1. Reminiscor, obliviscor, memini, &c. are read with an Accusative after them.

Note, 2. Memini sometimes signifies to make mention of, and hath then an Ablative after it, with the Preposition de.

Reg. 5. Potior aut Genitivo aut Ablativo, &c.

5. Potior, to obtain or get Possession of, governs either an Ablative or Genitive.

1. A Scholar, that obtaineth his Master's favour, is more happy than he that is idle; who loseth his Honour, wasteth his Time, and continueth a Blockhead, tho' Play be pleasant to him a little while.

2. He

2. He that remembereth Instructions, getteth Profit; he that forgetteth them, obtaineth no Advantage. It is the Duty of Boys to attend, whilst Masters teach: Labour spent in vain, wearieth the most industrious and strongest Workman; but Work, succeeding according to Expectation, delighteth.

Verbs Personal governing a Dative Case.

Reg. 1. **O** Mnia Verba acquisitive posita, &c.

Rule 1. *All Verbs govern a Dative Case after them, of the Noun, which hath to or for before it; e. g.*

1. He is of a low and ignoble Spirit, that only *lives for himself*, and not for his Friends: we were born for the publick *Good*. Generous Men are forward to all Works profitable *to* the Commonwealth; they neglect themselves in comparison of their Country.

2. The Wicked layeth a Snare *for* the Man that is more righteous than himself; but God *careth for* his Servants, and preserveth to them their Lives; he layeth up everlasting Happiness *for* them.

Exc. *Verbs betokening Motion or Readiness, with [to] after them, require an Accusative always, with the Preposition [ad].*

1. He that playeth, when he ought *to go to School*, endureth severest Punishment; and besides, findeth his Labour more wearisome, when he returneth to his Study, because of his past Idleness.

2. Man hasteneth *to* his End; while he is strong of Body, and sprightly in Mind, he is many times near his Death; innumerable Dangers encompass him, one of which bringeth him *to* the Grave: the longest Life is short.

Exc. 2. *Verbs of exhorting, provoking, inclining, calling, belonging, and loquor, have also an Accusative after them with ad, never a Dative.*

1. God *inviteth* Sinners *to eternal Happiness*; he *call-eth* them *to Repentance*; he *speaketh* most graciously unto them; he *hath prepared* for penitent Sinners all Things that belong *to Blessedness*, all Things that they

they can desire ; but their Hearts are hard ; all Arguments move not, until God's appointed Time.

2. Remember, O foolish Boys, your Master's Words ; *he exhorteth* you to Industry, which is beneficial to yourselves ; your Pain shall produce great Gains ; he spendeth his own Strength for your Benefit ; be not your own Enemies.

Reg. 2. Imprimis Verba significantia, &c.

2. *Verbs of profiting, helping, pleasing, and the contrary to them, require a Dative Case after them.*

1. He that only *pleaseth* himself, doth not profit himself, but prejudiceth his own Honour and Happiness, because he displeaseth God, his Creator, who calleth his Servants to Abstinence, and Denial of themselves.

2. A Blockhead answereth not the Care of his Master, who wasteth his Strength in vain, whilst he teacheth a Boy, whose understanding is incapable of learning. Parents accuse the Teacher of Neglect, because they see no Proficiency ; but tho' Fools by Nature sometimes become wise by Art and Education, yet every Mind is not brought to Wisdom.

Exc. Lædo, offendo, to hurt, and delecto to delight, will have always an Accusative Case after them, and also the English Verbs, tend, avail, conduce, make to or for an Accusative, with the Preposition ad.

1. The School *delighteth* diligent Boys, for in it they have a good Master, that teacheth them ; they have good Books, which they read ; they have beloved School-fellows, whose mutual Societies help their Studies ; they are free from Dangers, to which Boys playing are exposed ; they are not near those evil Examples, that entice idle Boys ; they get Virtue and Wisdom, which they esteem more excellent than Play.

2. Temperance *conduceth* to Length of Life ; it maketh for the Preservation of Health : Luxury pleaseth the Palate, but it offendeth the Stomach, which, when laden with various Meats, turns not them all into Nourishment, but into Matter of Diseases : from Intemperance

rance proceed *Head-aches, Fevers, Apoplexies, Consumptions*, and almost all Kinds of Diseases. A Glutton hasteth more swiftly than others to his Grave.

Reg. 3. Verba comparandi, &c.

3. *Verbs of comparing and equalling require (besides an Accusative of the Thing, or Person compared) a Dative of the Noun next following them, which hath [to] or [with] before it.*

1. If the longest Life be compared to Eternity, it is very short; if the happiest Condition be compared with Heaven, it is miserable, and not worthy of our Desires. Earthly Happiness sometimes does harm, but Heaven is altogether desirable.

2. If we compare the Number of good Men, to the Multitude of the Wicked, it is small; tho' they shall be increased, they shall never be made equal with them; the Enemies of God will be more numerous than his Servants.

Note, Sometimes the Ablative Case with cum, sometimes the Accusative with ad, is found after Verbs of comparing,

Reg. 4. Verba dandi & reddendi, &c.

4. *Verbs betokening to give, restore, and return (when it is a Verb Active) require an Accusative Case of the Thing given, and a Dative of the Person [to whom] e. g.*

1. Give ye those things to Cæsar, which are Cæsar's; unto God the Thing's, which be God's. God will give those Men rewards, that please him, and those, whom he hath set up Governors of the World. He that rebelleth against Princes, displeaseth God.

2. I returned my Master the Book, which I borrowed. He lent it me, and it was my Duty to read it, not to keep it; though Books delight me very much, yet I ought to restore them to the Owners. The Fables pleased my Fancy, the Phrases conduced to my Advantage. He willingly giveth me any Thing that maketh for my Good. What Friend shall I compare with him, who is always ready to my Assistance?

Reg. 5. Hæc variam habent, &c.

5. *Some Verbs govern after them different Cases; as dono a Dative*

a Dative of the Person, and Accusative of the Thing; or an Accusative of the Person, and the Ablative of the Thing; interno the same; tempero, moderor, a Dative or an Accusative; scribo, mitto, a Dative or an Accusative with ad; consulo to give Counsel, a Dative; to ask Counsel, an Accusative; and many others, some in the same Signification, some in a different Sense, which may be learned more fully by Experience.

Reg. 6. Verba promittendi, solvendi, fidendi, &c.

6. Verbs betokening to owe, promise, or pay, and Verbs of believing, crediting, committing, govern a Dative Case after them of the Person, to whom, with an Accusative of the Thing.

1. I owe him Money, because I promised to pay to him another Man's Debt; but at present I myself have have need of Money, that I may pay my own Creditors, whom I will pay first.

2. Thou hast often promised, but I will never believe thee; it is a dangerous Thing for any one to break his Promise, for no body will believe him afterwards; his Words are unworthy of Credit, that once deceiveth.

3. Our Blessed Saviour, Jesus Christ, paid the Debt, which we had contracted; it is a most righteous Thing that we please him, who hath redeemed us; let us return him the greatest Praises, let his Precepts delight us, let his blameless Life be our Example.

4. Thy Mind is like a Sieve; I will not commit Secrets to thy Trust; thou has promised Secrecy, but thou forgettest thy Promise. I pity thy Imprudence; thou wilt never obtain the Love of thy Friends, if thou be guilty of that Folly. He that betrayeth his own Secrets, is a Fool; but he that revealeth his Friend's Counsels, is treacherous, most worthy of Hatred.

Reg. 7. Verba imperandi & nunciandi, &c.

7. Verbs of commanding (except jubeo) Verbs of telling or speaking to (except loquor) must have after them a Dative Case of the Person, and an Accusative of the Thing.

1. God commanded Abraham, Father of the Faithful,

ful, to sacrifice *Isaac* his only Son: he willingly returned the promised Seed to him that gave it; but the Angel of God suffered him not to slay his Child, but told him how acceptable his designed Obedience was to God.

2. God speaketh to Sinners sometimes most gently, that he may draw them to Obedience; he tells them of that blessed Life, which he hath prepared for his Servants: sometimes he speaketh more terrible Things, and tells them of the Abyss, which shall be the Reward of Sin; yet his Promises and Threatnings move not stubborn Minds.

Reg. 8. Verba obsequendi, repugnandi, &c.

Rule 8. *Verbs of obeying, meeting, helping (except juvo) resisting, submitting, require the Substantive following (whether a Person or Thing) to be put in the Dative Case.*

1. He that resisteth his own evil Inclination, obeyeth God. The Captain, that conquereth a stubborn Enemy, is worthy of Laurel; but he that subdueth himself, is worthy of greater Praise; for Man's Heart is more obstinate than the proudest Foe.

2. They that disagree with their Neighbours, procure to themselves much Hatred: Quarrels profit nobody, they hurt all Men; Peace is the most desirable of Blessings: a Man of a good Spirit meeteth his Enemy without Hatred, and returneth him Kindness instead of Revenge.

Note, Repugno, to resist, governs a Dative Case, Oppugno, of the same Signification, an Accusative.

Reg. 9. Verba minandi & irascendi, &c.

Rule 9. [*Irascor*] to be angry with, governs a Dative Case, [*Minor*] to threaten, a Dative of the Person, and an Accusative of the Judgment or Punishment threatened.

1. God is angry with the Wicked, and threatneth them with most dreadful Torments: it is not an unjust Thing, that those, who offend an infinite God of infinite Goodness, suffer endless Misery: those Sinners are happy, whom God meeteth, and stoppeth in the Way of Wickedness.

2. I am

2. I am angry at thy Sloth ; beware lest thou feel the Punishment, which I *threatened* thee with : Offenders are most worthy of Recompence.

Reg. 10. [Ignosco] [parco] [indulgeo] govern always a Dative, and no other Case ; [remitto] signifying to pardon or forgive, hath always Relation to a Fault or Offence mentioned after it, and requires that Word of the Offence to be made always in the Accusative Case ; and if besides that, a Person be express'd, the Person must be the Dative.

1. A merciful Prince pardoneth disobedient Subjects ; but if they pay him not due Thanks, and resist his Will afterward, they are called ungrateful ; and tho' he forgave the former Offence, yet he will not pardon them their Ingratitude, for they are unworthy of his Clemency. The gracious Prince, whose Heart is full of Mercy, yet sometimes punisheth, lest his Patience encourage Offenders to greater Attempts.

2. A Master passeth by the Scholar's Neglect ; but if he always forgive him, at length he becometh bold, and incapable of Amendment : The best amongst Boys transgress, but Crimes often repeated, are Signs of a stubborn Mind.

Reg. 11. Sum, cum compositis, &c.

Rule 11. Sum requires a Dative Case after it, of the Noun following it, which hath to or for before it ; and sometimes when such Sign is not express'd, if the Noun following it seemeth to be the Nominative, the Nominative may be turned into a Dative.

1. Virtue is for an Ornament : No Part of Beauty is wanting to him that is endowed with it.

2. A Wall is a Defence, but the Courage of the Inhabitants the strongest Bulwark.

Reg. 12. Dativum postulant Verba, &c.

Rule 12. Verbs compounded with the Adverbs satis, bene, male, and the Prepositions, præ, ad, cum, sub, ante, post, ob, in, inter, super, require a Dative Case after them.

1. I prefer Virtue before Gold, because it is better by much. Money cannot satisfy the Minds of Men, but Virtue is a Portion itself.

2. Cruel

2. Cruel Lords lay heavy Burthens upon their Slaves, and never consider their Weakness.

3. He that putteth a feeble Horse under an heavy Load, is an Enemy to himself; for his Horse will be wearied, and the Burthen will be left upon the Road.

4. Vice creepeth upon us under the Name of Virtue; Prodigality taketh to itself the Name of Bounty; Covetousness desireth to be called Thriftiness; Cruelty exerciseth its Bitterness under the Shew of Magnanimity; Revenge seems like a Greatness of Spirit; Pride calleth itself Neatness: all Vices sometimes bear the Shew of Virtue.

5. The Sun shineth without Difference upon the Just and the Unjust; but the Just have the Light of God's Countenance, which yieldeth them greater Comfort than the Enlightner of the Day.

Exc. 1. Sed præeo, prævincio, præcedo, &c.

1. Præeo, prævincio, præcedo, præcurro, præverto, *will have an Accusative*; allatro, antesto, attendo, condono, illudo, insulto, præstolor, *a Dative or an Accusative.*

1. That Scholar, that excelleth his Companion, shall stand before him.

2. God preventeth the Designs of Men; many times they act Things quite contrary to that which they purposed.

3. Envious Zoilus barketh at famous Men, who merit Praise, and excel him; but the lofty Spirit mocks at Envy.

Exc. 2. Confero, conduco, accedo, applico, converto, govern rather an Accusative with ad, than a Dative; e. g.

1. He that cometh near to God; receiveth the good Things which he asketh.

2. He that turneth his Affections from the Folly of Sin to the Wisdom of Righteousness, is wise.

3. A Physician applieth different Remedies to different Bodies; the same Medicine that easeth one Man, prejudiceth another, tho' he be sick of the same Disease.

Exc. 3. Aspicio, invenio, admiror, alloquor, adjuvo, invado,

invado, ogeo, subeo, occido, adjuro, impedio, *require only an Accusative Case after them; e. g.*

1. He that findeth Wisdom, is richer than the greatest Prince.

2. Princes greedy of Glory, *invade* foreign Countries; but those that are content with their own Kingdoms, live most quietly.

3. Some Men not only despise the Law of God, but hinder others, that seem forward to Virtue: they are of devilish Wickedness; they not only destroy themselves, but are like the Devil, because they tempt others, and invite them to eternal Misery.

Exc. 4. Interdico (to forbid) governs a Dative of the Person, and an Ablative of the Thing; supersedeo only an Ablative.

Reg. 12. Est pro habeo Dativum, &c.

Rule 12. When you find the English Word have, which seems as if it ought to be made by habeo, you may make use of the Verb sum, es, fui, instead of habeo; and then the Word that seems to be the Nominative Case to habeo, must be the Dative governed by sum; and the Word, which should have been the Accusative (if it had been made by habeo) must be the Nominative; e. g.

1. The Smith hath a black Face, but his Gain recompenceth his Dirtiness: he hath white Money. Men are willing to any Labours, which produce Profit: he that will give Men Money, may persuade them to all Undertakings.

2. Those Men that have most Money, obtain the greatest Reverence among Men. Virtue is most worthy of Honour, but Riches are preferred before Honesty. Few understand the Excellency of Virtue; but wise Men esteem him, whose Mind is adorned with the best Wisdom, more than him whose Store-houses are full of all Sorts of Treasures.

Note, Suppetit hath the same Construction, and is used likewise for habeo.

Reg. 13. Sum, cum multis aliis, &c.

Rule

Rule 13. Sum, do, duco, verito, tribuo, habeor, may have after them two Dative Cases; one of which is that Noun, which should be the Nominative or Accusative to follow the Verb, the other of a Noun which hath to or for before it; e. g.

1. A faithful Subject is a Defence to the Prince; he resisteth him not, but preferreth his Prince's Safety before his own Life; he obeyeth his Commands.

2. A broad Trench is a Security to the Army, but neither Valour nor Walls are able to preserve those, whose Lives are come to their appointed Measure.

3. Pleasure is accounted an Happiness to him, whose Mind unworthy Things satisfy; but the Soul of the Wise is not content with earthly Things.

Verbs governing an Accusative Case.

Reg. 1. Verba transitiva, &c.

Rule 1. Verbs transitive (and such are all those, by which the Question who? or what? may be asked) whether Active, Deponent, or Common, require the Word answering to the Question, whom or what, to be of the Accusative Case; e. g.

1. Shake off Sloth, which is the worst Enemy to Boys and Men; leave off Vanity and Play, which only please the Fancy, they profit not the Mind; apply thyself to thy Studies, which will give thee a Crown of Honour; let not idle Boys Example hinder thy Diligence; obey thy Master, and thou shalt be free from Fear.

2. Speak few Words; it is not meet for Boys to talk; Silence becometh Youth; hearken to all Things, which the Master speaketh; remember his Words, and forget not his Admonitions, which are profitable for thee.

Reg. 2. Quinetiam Verba, quamlibet, &c.

Rule 2. Verbs neuter may have an Accusative Case after them, when the Substantive, which cometh after them, is of a like Signification with the Verb; e. g.

1. He that serveth the Devil, serveth an hard Service. The Pleasures of Sin are full of Bitterness, but he that pleaseth

pleaseth God, is his own Friend; the Service of God is the most perfect Liberty.

2. Scholars live a wearisom Life, as they think; but Idleness is the Cause, why Study is so irksome to them; the Paths of Learning are smooth, but slothful Drones think them rough and unpassable.

Reg. 3. Verbs betokening an Exercise of some Sense, as oleo, spiro, sono, govern an Accusative Case after them (though they be Neuters) and never any other Case.

1. The Drunkard smelleth of Wine, the proud Man smelleth of Perfumes.

2. The angry Man breatheth Revenge against his Enemies; he thirsteth after the Destruction of those that oppose him, and injure him.

Reg. 4. Verba rogandi, docendi, &c.

Rule 4. Verbs of intreating, teaching, admonishing, and induo, and celo, require two Accusative Cases after them; one of the Person, and another of the Thing.

1. Ask Pardon of God, who forgiveth penitent Sinners: there is no one that sinneth not; the best of Men sin frequently, and have need of Pardon.

2. A Saint relying upon the Merits of Christ, is a thousand times more happy than the Man, whose Mind is full of vain Hopes, whilst he trusteth to his own Righteousness: Christ teacheth Christians Faith, besides Obedience.

3. He that concealeth his Faults from Men, and putteth over his Crimes a Covering of Lies, displeaseth God, and addeth a greater Fault to his Impieties.

Rogandi Verba, &c.

After Verbs of asking, the Accusative Case of the Person may be turned into an Ablative, with a or ab.

1. Ask not a Kindness of thine Enemy, lest he injure thee, when thou expectest a Benefit; he is a Fool, that trusteth his Enemy, though he smile upon him; the Gifts of Enemies are deceitful: It is a dangerous Thing to trust every Friend.

2. A Beggar beggeth a Farthing of a covetous Man, but

but he hath greater Need than the poorest Servant ; he is not content with his present Abundance, but is greedy after Riches : The largest Treasures, which satisfy not the Desire, do not keep off Poverty ; he is poor, that coveteth more ; he that is covetous, is poorer than a Beggar.

Rule 5. *Those Verbs Passive will have an Accusative Case after them, whose Actives will have two Accusatives.*

Thou shalt be taught better Manners, for thou art of a saucy Behaviour, which will not be concealed from the Master, who will be angry with thee.

Verbs governing an Ablative Case.

Reg. 1. **Q**uodvis Verbum admittit Ablativum, &c.

Rule 1: *All manner of Verbs require the Ablative Case of a Noun following them, which betokens the Instrument, wherewith the Thing is to be done, without a Preposition ; which Noun hath commonly the Sign with or by before it in the English.*

1. He that correcteth a Child with the Rod, doth him good ; but he that spareth him always, is guilty of all the Crimes, which the foolish Youth committeth afterwards. They are Enemies to Children, that suffer them to do Evil unpunished : It is a more desirable Thing to recal Children to Obedience by Severity, than to let loose the Reigns upon their Necks.

2. Learning is attained by Study, not by Sloth and Sleep, which blunt the Edge of Wit ; Intermission helpeth the Mind, but Idleness hurteth it ; he that studieth with his utmost Endeavour, cometh to Wisdom.

Note, *If to the English Particle [with] together may be joined with Safety to the Sense, then [with] signifies Company, and must be rendred in Latin by [cum] with an Ablative Case after it.*

1. He that walketh friendly with his Friend, and yet suddenly stabs him with a Dagger, is like the Syrens, who with their sweet Musick allure Men to Destruction.

2. With flattering Words a wicked Woman enticeth a silly Youth, who relying upon the Hopes of Pleasure, goeth
with

with her; but at length his Flesh and his Liver are consumed with an hidden Fire; he perisheth together *with* her whom he loved, and shall after this Life be tormented *with* her with most sharp Tortures, the just Rewards of his forbidden Actions.

Rule 2. *Verbs require after them an Ablative Case of the Noun, which betokens the Cause, or Reason, or Motive, and which hath at or for before it.*

1. The Master that *beateth* a Boy, his Scholar, *for the* sake of his own Son, before he hath examined the Matter, is unjust; while he waxeth pale with Rage against him, whom he punisheth, he becometh guilty of Rashness. A prudent Master heareth, before that he judgeth; he is impartial.

2. The Man that is contemptible for the Shape of his Body, is oftentimes honourable for the Endowments of his Mind.

3. A Man of true Valour is not moved at the Report of War; he undertaketh it upon just Occasions, and preferreth his Honour before his Life.

Rule 3. *Verbs have after them an Ablative Case of the Noun Substantive, which betokens the Manner how, and hath the Sign with before it.*

1. A small Spark raiseth a great Fire *with* strange Increase: it pierceth between the Parts of Matter with wonderful Subtily.

2. The Doctrine of the Gospel, after the Death of Christ, the Author of it, over-spread the World *with* wonderful Speed; conquered the Hearts of Men *with* invincible Force; *with* great Success it opposed the Heathenish Idols. The Devils were angry at the Overthrow of their Kingdom; but their lying Oracles yielded to the Power of God, who began to fulfil to Christ the Promise which he had given him; and now Paganism is almost extinguished.

Ablativo causæ & modi, &c.

Sometimes the Noun betokening the Cause, is put into the Ablative Case with præ.

He

He that languisheth for *Thirst*, giveth a Man greater Thanks, that offereth him Water, than if a Prince gave him a Crown: Those Things are most acceptable, which answer the present Necessity.

Rule 4. *After any Verbs, the Ablative Case is to be used of a Noun, which betokens the Original, Descent, Country, or Part affected, either Body or Mind*

1. A Boy of an ingenuous Temper is troubled in Mind when he hath provoked his Parents to Anger, and desires nothing more than the Recovery of their Favour; but a Boy accustomed to the Practice of Disobedience, laugheth at Reproof.

2. That Child is happy, that by Descent proceedeth from good and pious Parents; but he is more happy, that also imitateth the good Examples of his Ancestors.

Reg. 5. *Quibuslibet Verbis subjicitur, &c.*

Rule 5. *The English Words, buy, sell, cost, is worth, and such like, when they are rendered into Latin by their proper Verbs, require the Substantive betokening the Price, Rate, or Value, to be put in the Ablative Case; and after Verbs of buying, the Person, of whom, must be the Ablative Case, with a or ab, after sell and cost, the Dative.*

1. Is not he an excellent Merchant, that buyeth Wares for an hundred Pounds, and selleth them for an hundred Pence? He is not a Friend to himself.

2. This Book is worth five Groats, but the Bookseller sold it me for thirteen Pence, and told me that it cost him twelve Pence.

Vili, paulo, minimo, magno, &c.

Note 1. *Vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, are Adjectives of Price or Value, and are used after such Verbs without Substantives.*

1. He sells his Eternal Happiness for a very little, that prefers dunghil Pleasures before it. Heaven is worth the whole World; it will cost a Man Labour and Denial of himself: Pleasures worldly and heavenly, seldom succeed each other.

2. Men desire to buy Glory cheap, which cost our Sav-
viour

viour dear, who purchased it for us; they value the World at too great a Rate.

Reg. 6. *These English Words, viz. So much, how much, thus much, more, less, as much as, how much soever, must be rendered by the Adjectives, tanti, quanti, pluris, minoris, &c. without Substantives, in the Genitive Case; but if the English be such, that with them a Substantive must be join'd, the Ablative must be used according to Rule.*

1. A good Name is a Jewel, which is worth so much, that at what Rate soever thou purchasest it, thou dost not buy it dear.

2. A Man given to Vice, contracteth to himself many Diseases; the Cure costs him more than his Pleasure recompenseth: Health is easily lost, but the Recovery of it is bought of Physicians at a great Rate.

Note, Valeo (to be worth) is sometimes read with an Accusative.

Reg. 7. Verba abundandi, implendi, &c.

Rule 7. Verbs of filling, emptying, wanting, abounding, loading, easing, require the Noun following (which hath with or of before it) to be put in the Ablative Case, besides an Accusative of the Thing or Person filled, emptied, &c.

1. He that wanteth Money, is accounted a Fool, though he be wise; he is reviled by the Tongues of those, that tread upon all that are not like them, with great Pride: an Ass laden with Gold, is preferred before the most useful Beast.

2. He that easeth the miserable of their Burthen, shall hear many blessing him. We may admire some Men's Cruelty, that never pity others, never do them Good; such Men are of fardid Minds, and when they want Help, none will succour them. Fill the Poor with Food, and thou shalt never want Treasure. God telleth us, That if we give to the Poor, we lend to him, and hath promised us, that he will repay us.

3. A Thief robbeth a Traveller of his Money, but at length he depriveth himself of Life, for his Villany bringeth him to Ruin and Death.

D. Note,

Note, 1. Participo (Active, to make Partaker) hath the same Construction, viz. an Accusative of the Person, and an Ablative of the Thing.

Note, 2. Verbs of filling, and emptying, are sometimes found to have a Genitive Case after them, of the Substantive, which hath of or with before it.

Reg. 7. Fungor, fruor, utor, & similia, &c.

Rule 7. Fungor, fruor, utor, nitor, lactor, vescor, glorior, supersedeo, require an Ablative Case after them of the Thing; muto an Ablative of the Noun which hath [into] before it, and besides that, an Accusative; dignor, communico, and persequor, an Accusative of the Person, and an Ablative of the Thing.

1. That Boy, that often seeks to enjoy the Company of evil Boys, never performeth his Duty; he preferreth the Love of a tempting Boy before his Master's Favour; he quickly layeth aside his Care, leaveth off his Diligence, and changeth the Smiles of his Master into Frowns; he becometh like his Companions, who will rejoice at his Ruin. Idleness is the Nourisher of all Vices, and Vice for the most part foregoeth Destruction. Be thou therefore mindful of thy Duty.

2. Use thy Friend with greatest Caution; trust him not, before thou knowest him well. There is not one among twenty Friends, that is faithful; they seem loving, but they use Flattery; a Mask, which hideth their Hearts from other Men. Friends destroy more than Enemies.

3. Leave off childish Vanities, when thou comest to Ripeness of Age: Trifles are a Dishonour to Years. Use not childish Exercises, nor let the Delights of Children please thee after that the Ripeness of thine Understanding hath rendered thee fit for greater Employment.

4. Boast not of thy Health and Strength too much; only, whilst thou enjoyest them, give Praise to him that bestoweth all good Things upon all Men; use them well, lest he deprive thee of them. God doeth Good to thee, return him not Evil.

Reg. 8. Mereor cum Adverbiis bene, male, &c.

Rule

Rule 8. Of, after Mereor, is made by the Preposition de (which will have an Ablative Case after it) if after the English Word, deserve, come an Adverb.

A faithful Schoolmaster *deserveth well* of his Country; he teacheth his Scholars to obey their King, he educateth not Rebels; and though many become wicked and pernicious, that have good Education, yet his Honesty satisfieth his own Mind; for he knoweth, that he taught them nothing, except that which tendeth to Faithfulness to his Prince, and the publick Peace; he desireth, that every one, whom he instructeth, may become a common Good, and may *deserve as well* as may be of Mankind.

Note, If no Adverb cometh after mereor, but some other Word with of, of must be made by a or ab.

Over-sond Parents many times destroy their Children; and though Reverence and Obedience is due to Parents, yet their foolish Indulgence *deserveth* very ill of the Children, who afterwards feel its evil Event, when it hath brought them to Misery; *so that they deserve not at all Thanks of them.*

Rule 9. Of, after a Verb, must be made by the Ablative Case always, except the Verbs belonging to that Rule, viz. Verba accusandi, damnandi, monendi, &c. and sometimes even after those, must be rendered in Latin by de, ex, a, or ab.

1. A wise Man scorneth not to take *Advice of those*, than whom he is wiser by many degrees; for Fools sometimes speak wisely; he obeyeth not all Counsellors, but he heareth all things patiently, and practiseth that, which he thinketh most profitable to his Business.

2. A good Man learneth Good of all Men: Of the Wicked he learneth the Odiousness of Sin, for he observeth, how greatly it deformeth them; he learneth to avoid the Vices, which they practise, for he seeth the Misery, which Vice createth to them, and foreseeth the eternal Sorrow, which will succeed it: Of good Men he learneth Virtue, for he striveth to imitate them; he endeavoureth to be like those that learn of Christ, who always pleased his heavenly Father.

Note, Of is sometimes the same with concerning, and must then be rendered only by de.

1. A wise Man heareth many Things of other Men, but he believeth not Report, which is a Liar; he thinketh worst of himself, best of his Neighbours.

2. He that heareth of great Treasure, soon striveth to obtain it; but when the Ambassadors of God speak of eternal Riches, Men regard not the Message, as if they were worth nothing.

Note, Of between two Noun Substantives is sometimes the same with concerning, and must not be rendered by the Genitive Case of the Noun, but by de.

Among Children sometimes we see the hottest Contention about the smallest Trifles, and among Fools we find many Times a long Discourse of the most ridiculous Matters: a long Talk of nothing is acceptable to a silly Mind, but for the most part a wise Man's Words are of weighty Affairs.

Reg. 10. Verba, quæ vim comparationis obtinent, &c.

Rule 10. Verbs of comparing and exceeding require after them an Ablative Case of the Noun, which signifieth the Measure, by how much, or the Thing, wherein; e. g.

1. Labour is many Degrees wholsomer than Sloth; the one enfeebleth the Strength of the Body, and the Perception of the Mind; the other is wholsome both for Mind and Body.

2. He is honestly ambitious, that laboureth to excel all his Equals in Wisdom and Virtue; no other Contention is good.

Reg. 11. Quibuslibet verbis additur Ablativus, &c.

Rule 11. A Noun or Pronoun Substantive joined with a Participle (or with another Substantive, before which being is expressed or understood) and having no other Word whereof it can be governed, shall be put in the Ablative Case absolute, i. e. not depending upon any Word but itself.

1. Death approaching, the Soul, which never before believed God's Word concerning Eternity, sees future Things with greatest Clearness; and Conscience accusing,

sing, the Man condemns himself, and (commonly too late) blameth his own Folly; then he sees the Hell which God threatened him with, and which he shall quickly feel.

2. *God being Teacher*, Men shall learn; for nothing can resist the Divine Power, which effecteth whatsoever it designeth. They are happy, that learn of so wise an Instructor.

Note, *When you have the English of any of these Words, viz. Dum, quum, quando, si, quanquam, the Substantive next following, which seems to be the Nominative Case to the Verb, may more elegantly be put in the Ablative Case; and the Participle used to agree with it, instead of the Verb.*

1. *When God punisheth*, the World trembleth; and wicked Men are sometimes taught the Fear of God by his Voice from Heaven; but some Men are of so obstinate Minds, that nothing can move them; *though God bestow* all Mercies on them, Goodness doth not persuade them; and though they feel his Anger, they will not obey him. The hardest Rock is softer than the Hearts of Men.

2. When God calleth, Men answer him not; and therefore he threateneth them with a Refusal, when they cry unto him; but he filleth with Blessings those, that ask his Mercy with all their Heart unfeignedly.

Reg. 12. *Verbs passive have after them an Ablative Case of the Noun, which betokens the Doer, with a or ab, which Prepositions answer to the English Signs of or by.*

1. *He is beloved of all*, that is of courteous Behaviour; but he is more hateful than the Pestilence, that when he speaketh smooth Words, thinketh Evil; whose Heart disagreeeth with his Tongue.

2. The Hearts of Men are full of Deceit; the most wise Man knows not himself sufficiently; the Thoughts of Men are thoroughly known only by God, who made the Heart, and seeth all his Secrets, and will call Men to Judgment; the most hidden Things shall hereafter be laid open by him that seeth all Things.

Exc. Quorum Participia frequentius, &c.

The Participles of Verbs Passive require after them rather a Dative of the Doer, than an Ablative; e. gr.

The News of his own Son's Death being heard by the Philosopher, when his sudden Lamentation was expected by his Friends, he only said, I knew that I begat him mortal. He did not become pale or languid with Sorrow; he did not faint in his Mind; he was not presently sick of Grief; he seemed a Man of an unshaken Mind.

As for the other Words after a Passive, sc. all besides such as betoken a Doer or a Sufferer, they must be the same Case, which the Verb Active requires.

Rule 13. Vapulo, veneo, liceo, exulo, fio, are called Neuter Passives, and have the same Case after them that Passives have; sc. an Ablative of the Doer or Sufferer, with a, or ab.

1. Cicero, the famous Roman Orator, a Man of greatest Eloquence, was banished by Claudius; but the Image and Memory of his excellent Virtues remained among the Citizens, who valued so great a Man at a great Rate; he was recalled from his Exile, he was called the Father of his Country, which Title properly belongeth only to Kings. His Works are prized by all learned Men highly.

2. The Boy is deservedly beaten by his Master, that, whilst he readeth many Authors, of whom he may learn Eloquence, Elegancy, and moral Precepts, which conduce to his Profit, besides the mere Latin Words, yet only readeth, and remembereth nothing.

Of the Construction of the English Infinitive Mood.

Reg. 1. **Q**uibusdam, tum Verbis tum Adjectivis, &c. Rule 1. *The English Infinitive Mood hath next before it the Sign to; or such English Verbs, as have the Sign to before them, must be rendered into Latin by the Infinitive Mood, e. g.*

1. He that desireth to learn, and to be wise, is not content with one Reading; he readeth over again. Some have need of many Readings, whose Memories are not tenacious of Instructions: the Memories of some Boys are

are like the Water, which retaineth not an Impression: Children of less Wit conquer a Difficulty by a Frequency, which the hasty Labour and Industry of greater Wits cannot conquer. Use Patience, thereby thou shalt attain to whatever thou desirest to understand.

2. The Boy, that never doubteth, learneth nothing; he is rash, and ignorant how much Labour exact Learning will cost a Boy; he forgetteth Consideration, which is most necessary for all that learn; he thinketh himself wise, therefore he is justly thought a Fool by all others. He that goeth most slowly, is wiser than his Companion, who runneth headlong. Drones are not worthy of Commendation, but the over-hasty are worse than they: Extreame are dangerous in all Things. Go the middle Way, if thou desirest to attain thine End.

Rule 2. *When two Verbs come together without any Nominative Case between them, tho' the latter have not the Sign to before it, it is the English Infinitive Mood, and must be put in the Infinitive Mood Latin.*

1. A godly Son dares not disobey his Parents; tho' they be fond of him, he abuseth not their Love; they indulge him, yet he pleaseth them; for if he resist his Parents Will, he displeaseth God; he will not hearken to the evil Counsel of wicked Boys, that are void of the Fear of God; he had rather be despised, and lose their Company, because of his Honesty. The Love of the Wicked is more dangerous than their Hatred.

2. Who can compare any other Creature with Learning? It excelleth Riches and Honours; for, all Substance being taken away, Learning abideth inviolable; Violence cannot spoil a Man of it; it continueth untouched in the midst of all Losses.

Rule 3. *When two Verbs come together in English, with nothing but a Nominative Case between them, that Nominative Case may be turn'd into the Accusative, and the Verb, which seemeth to be the Indicative Mood, be made by the Latin Infinitive.*

1. When *Alexander* the Great called to mind, that himself had killed his dearest Friend, he intended to have stabbed himself; but some of his Soldiers knew he intended Evil to himself, and hindered him. Self-murder had not well revenged Man-slaughter; the Death of so great an Emperor had not repair'd, but had doubled the Loss.

2. *Titus Vespasian*, the eleventh Roman *Cæsar*, after that he had conquered and taken *Jerusalem*, when he entered into the City and Temple, lamented, that the divided Inhabitants had destroyed so glorious a City by their Cruelty and Obstinacy; he the Conqueror pitied the Conquered; he bewailed their Folly; he was called, *The Delight of Mankind*; no Prince was ever of a sweeter Temper.

3. Historians say, *Aristides* left not (when he died) Money sufficient for the Charges of his Funeral; they tell us, the publick Treasure supplied the greater Part.

But if for the *Conjunction* understood, *quod* be express'd in the Latin, the *Nominative Case*, and the *Indicative* or *Subjunctive Mood* must remain (as they seem in the English) to come after *quod*.

N. B. 2. When the *Conjunction* that is express'd in the English, and it seems as if *quod* must be made for it in Latin, *quod* may more elegantly be left out, and the Word, which seems to be the *Nominative Case*, translated by the *Accusative*, and the *Verb* by the *Infinitive Mood*; e. g.

1. He that believeth the Report that he heareth from a Liar, is a Fool. A wise Man never trusteth him that once deceived him. He that is deceived once by a Knave, blameth the Deceiver's Deceit; but he that is twice cheated by the same Man, betrayeth the greatest Imprudence: He that knows, that his Companion is deceitful, and yet trusts him, tells the World, that himself hath lost his Reason.

2. That is a Boy of a generous Spirit, who when he heard that his Master praised him, used his utmost Diligence, that he might not seem unworthy of the Praise which his Master gave him; that is persuaded by Arguments more strongly than by Stripes.

3. When

3. When a wise Man heareth, *that* himself is blamed, he enquireth who blameth him : If he understand, *that* good Men accuse him, he accuseth himself by their Testimony, and ceaseth to commit those Things which seem evil to others ; if he hear, *that* wicked Men blame him, if for a just Cause, he bewareth for the future ; but if they accuse him, because his exact Virtue displeaseth them, he rejoiceth in their Accusation.

Reg. 4. Prius supinum active, &c.

Rule 4. *The English of the Infinitive Mood Active, after another Verb betokening Motion, as going, coming, &c. must not be made by the Latin Infinitive, but by the first Supine of the Latin Verb ; e. g.*

1. A Man that spendeth many Years, and layeth out all his Time upon Trifles, is like a Merchant, that went a long Voyage to fetch Ashes from Mount *Ætna* ; which being exposed to the Winds, he lost them all in his Return.

2. *Ovid* saith, The younger Women go to the Theatre to see the young Men, to shew their gay Clothes, to procure themselves Wooers ; they go only to see and to hear.

3. Boys go to the Church to hear Sermons, but they do not attend to the Preacher ; they hear of serious Things, but their Minds are busied about Vanity ; they forget the pious Instructions ; they are unmindful of their own Advantage ; they sit talking of Play, and of Things which do not belong to their Welfare ; they go away void of all Piety : They are most worthy of Punishment, that abuse Sabbaths. Boys are sent to Church to get Increase of spiritual Knowledge.

Rule 5. *The English of the Infinitive Mood Passive [to be] coming next after a Verb betokening Motion, must not be rendered by the Latin Infinitive, but by the Subjunctive with the Conjunction [ut.]*

1. Boys come to School to be instructed, but they are Enemies to themselves, they do not use their Time rightly ; the Master endeavours to teach them, but they do not answer his Care ; they are a Grief to the Master, who pitieth their Ignorance.

2. He that is worse than his Ancestors, and more ignoble, is of a base Spirit; but whosoever endeavoureth to advance the Honour of his Family by greater Virtue, is truly worthy of a great Name among Men. He that hasteth to be honoured deservedly, is wise; but he that runneth with all Speed in the Paths of Vice, hasteneth to destroy himself, and his Honour, and is deservedly called a Fool.

Rule 6. *The English of the Infinitive Mood Active, coming after the English of any Tense of the Verb [Sum] must not be rendered by the Latin Infinitive, but by a Participle of the Future in [rus.]*

1. When thou art to chuse Companions for thyself, find out those that are better and wiser than thyself, of whom thou mayst learn something. He that learneth of all whom he converseth with, is like a Bee, that, when it is to perform its wonted Task, gathereth Honey every where; but he that chuseth only useful Companions, is like the *Ermin*, which, when it is to move from its former Place, treadeth only in the cleanest Paths.

2. Converse with those that are more honourable than thyself, so shalt thou be honoured of all that observe thy Choice; but avoid those that are too much greater than thyself; they will be Lords, not Friends; they will scorn thee, when thou art to undergo Misfortunes.

Rule 7. *The English of the Infinitive Mood Passive, after any Tense of [Sum] must be rendered by the Participle of the Future in [dus] never by the Infinitive Latin.*

1. The Goodness of God is to be praised, who bestoweth even upon his Enemies innumerable Kindnesses, who giveth Rain and other Necessaries to those that serve him not. It becometh us to imitate his blessed Example: let us do good to our Enemies. That Piety is to be admir'd, which is extended to so great a Degree.

2. He is to be blam'd, that is over-prodigious; they are to be despised, that are covetous. With-hold not thy Money, when there is need of it, nor waste it when there

there is no need, Riches are Treasures lent to Men by God, which they must use as he pleaseth; they are not to be laid out without his Leave, nor to be detained when he demandeth.

Rule 8. *The English of the Infinitive Mood signifying [to the end for, or that he might] is made by the Gerund in [dum]; or with the Subjunctive Mood with [ut], or with a Relative.*

1. The Prince, that hireth Soldiers to fight his Battles, buyeth Enemies to destroy himself: They, that for Desire of Reward will revenge any Quarrel, are dangerous to those, to whom they seem Friends, and whose Cause they defend; for more Money will buy their Force against their former Masters; the richer Prince shall always have their help; they serve Money, not the Prince.

2. He that buyeth Books, only to lay up in his Closet, but never readeth them, is like a Man that is desirous of fine Clothes, but layeth them up in his Chest, and doth not put them on.

3. He that only lives to gratify his sensitive Appetite, is not a Man; but a Beast; he lives a bestial Life; he is the most Beast of all Slaves, that serves himself: That Man is to be honoured, that prefers his noblest Reason before his Senses.

Reg. 9. Gerundia in di pendent à quibusdam, &c.

Rule 9. *When the English of the Infinitive Mood Active comes next after any of these Substantives, vis. Studium, causa, tempus, gratia, spes, opportunitas, modus, ratio, potestas, licentia, consuetudo, consilium, vis, norma, amor, cupido, locus; or after an Adjective, which would govern a Genitive Case of a Noun; such English Infinitive Mood must be rendered by the Latin Gerund in [di].*

1. Foolish Sinners neglect Exhortation, till Time is past; and when their Wishes are vain, Death approaching, they then desire Opportunity to amend their Lives; when they have abused Divine Patience, they afterwards beg Space to return. Late Repentance is seldom true.

2. He

2. He that hath stedfast Hope to live for ever, is not angry with Divine Providence, when it bids him go hence; he is sure to see God; and what earthly Felicity is to be compared with that Vision?

3. A Desire to die is culpable, when it proceeds only from Impatience by Reason of Trouble. But he that is desirous to live, when Death would be more honourable to God and Religion, wanteth Christian Courage, is of a feeble Mind.

4. He that is greedy to heap up Riches to himself, nor caring by what Arts or Means he obtaineth them, layeth up for himself Repentance. Unjust gain pleaseth the Covetous, but displeaseth God; and the Remembrance of it will become Bitterness at last.

5. The Devil useth many Stratagems; he hath many Ways to deceive; he is skilful to destroy; Time and Experience have increased his Cunning; but he flieth from those that resolutely resist him, the Strength of God assisting.

Reg. 10. Posterius supinum passive, &c.

Rule 10. The English Infinitive Mood Passive, coming after a Noun Adjective, must be rendered by the latter Supine of the Verb Active.

1. A Man is hard to be found, that preferreth the Advantage of his Friend before his own; that not only pitieth his Friend's Calamities, but also helpeth him with all his Might. Adversity is the fittest Time to try the Sincerity of Friendship. The Bonds of Friendship are to be observed as sacred.

2. Parents are worthy to be reproved, that indulge their Children too much. He that careth not for his Family, is worse than a Heathen, he is worse than a Brute. But those Parents, that give Children leave to live and act according to their own Will, are unfaithful to them.

3. The Condition of Parents is to be bewailed, that are deprived of their Children; but the hard Lot of Children is more worthy to be lamented, that are destitute

of Parents, for they are exposed to unknown Events.

4. A Child that feareth God, is afraid to speak those things which others act; he is afraid to repeat Words, which other Boys speak. His pious Parents tell, him that all Wickedness is not only sinful to be committed, but is also sometimes dangerous, always unhandsome, to be expressed. But Children too often speak of the evil Words and Works of their Companions with Delight, at best without Hatred.

N. B. *The English Infinitive Mood after Adjectives may elegantly be also rendered by the Subjunctive Mood of the Verb, with the Relative [qui.] For Exercise of which, Boys may be accustomed to render that Clause of the former Example, wherein the Force of the Rule lies, both ways in the same Exercise; viz. both by the Latter Supine, and the Subjunctive.*

Rule 11. *The English Infinitive Mood Active, after any Tense of [sum] when the Infinitive Mood noteth Property, Duty, or Place, must be rendered by the Latin Infinitive, as it seemeth to be; but the Word that seemeth to be the Nominative Case to [sum] must then be turned into the Genitive, govern'd of [sum] or it may be rendered by oportet, &c.*

1. The Master is to take Care, that the Scholar neglect not his Study while he is in School, but Parents are to look to it, that Children obey them, when they are dismiss'd from School. It is not meet to trouble the Master with domestick Faults.

2. Children and Men are to avoid rash Speaking. All must use Consideration. He that speaketh without Care, often remembereth some Words, which fill him with Sorrow afterwards. An hasty Tongue is full of Folly and Vanity, and most frequently guilty of Lies. Those that expect Peace and Safety, are to restrain their Tongues with a Bridle.

Rule 12. *The English Infinitive Mood Active, coming after Adjectives betokening Worthiness, Fitness, or something like to them, must be rendered in Latin by the Subjunctive Mood with the Relative [qui.]*

1. He

1. He is unworthy to live, that liveth only for himself. A wise Man is a common Good, who consulteth the Benefit of others, who endeavours to do Good to all. But yet he is not to be commended, that, as a Busy-body, searcheth out those Things, which do not belong to him. The middle Way is more safe. He is truly wise, that neither neglecteth his Duty towards his Neighbour, nor meddles with other Men's private Affairs. Those Men are unfit to have the Name of Friends, that search out the Conditions of other Men, not that they may help them, but that they may know and divulge them.

2. He is unfit to enjoy Riches, who doth not use them. God giveth Men Riches, that they may serve him with them; but they abuse the greatest Plenty. Their unsatiable Desires provoke them to unjust Methods to increase their Substance. He is more happy, that (whilst Poverty lesseneth his Power to do Good) striveth to serve God with his utmost Ability, than he, that, whilst he hath an Opportunity to do much Good, doeth nothing; he is worthy to lose that, which he useth not.

Reg. 13. *When the English Infinitive Mood Active cometh after a Noun Adjective, which Adjective governs an Accusative Case, with the Preposition ad, such Infinitive Mood must be rendered in Latin by the Gerund in dum, with ad.*

1. Reveal not thy Miseries to any, except to those that can help thee. Many are ready to ask, How dost thou do? that are not forward to help on thy Welfare. Believe not all that say they pity thee. Trust a true Friend (if thou be sure to find such a one) that will pity thee, and will be forward to use his greatest Endeavours to free thee of thy Trouble.

2. Advise thy Friend most warily, lest thou injure him, and he accuse thee of Enmity. Rash Counsel is unprofitable to him that giveth, and to him that receiveth it. Be ready to hear, careful to contrive, but slow to speak.

3. It is hard to move him that is accustomed to do Evil.

Evil. Custom is equal to Nature for Strength and Persuasion. Admonitions, Instructions, Threatnings, Promises, Fears, are ineffectual to banish Vice from a Mind, in which it hath a long time dwelt.

4. It is strange to be observed, how earnestly Boys endeavour to cheat themselves, whilst they think they only cheat their Master. They are sent to School to get Learning, but they invent Arts to escape saying their Lessons, whereby they continue Blockheads, and never come to Learning. They go to School to be instructed, but they are glad if the Master forget to call them, though he very seldom pleaseth them so. When they are to give an Account of their Authors, they have Brains ready to invent little Tricks to supply their Neglect; whereby they strive to impose upon their Master, who yet is faithful, and findeth out their Craft. When they have committed a Fault, and are to be punished, they endeavour to excuse themselves with Lies, or to appease their Master's Anger by Promises, which they never perform. Parents buy them Books to read in, and they are capable to understand them; but they read idle Trifles when they should study. They desire nothing more than to stay away from School, they shun their own Benefit and covet their own Loss; but when they come to Man's Estate, they see they were their own Enemies.

The Construction of the Participle.

Reg. 1. **P**articipia regunt casus verborum, &c.

Rule 1. Latin Participles govern such Cases, as the Verbs, of which they come, except Participles in *du*, which govern a Dative Case after them, though the Verbs, which they come of, govern an Ablative.

1. Virtue, to be preferr'd before the purest Gold, is valued at a low Rate; and virtuous Men are despised of many, but they enjoy Peace and Tranquillity. Pity the greatest Men, who are loaden with Wealth, and yet are miserable, because they want the chief Happiness of Man.

2. How

2. How many Men are like the brutish Swine, that prefer Dirt and Mire before the cleanest Palaces? They despise Jewels, and gather up Pebbles; they are content with sordid Earth, despising heavenly Things, wanting Wisdom to distinguish.

Exc. 1. Participiorum voces, cum fiunt, &c.

Exc. 1. When the English of a Participle may form all the Degrees of Comparison, that Latin Participle then becomes of the Nature of a Noun Adjective, and requires the Substantive following it to be put in the Genitive Case, whatsoever Case the Verb governed.

1. That Master is most loving to his Scholars, that will not suffer them to loiter, nor will give them too much Time to play; that restraineth them from Evil by the severest Laws; that giveth them Rewards, when they are worthy of them; but yet punisheth their wilful Idleness, when nothing else will amend them.

2. A Friend that reproveth Errors, is preferred before him that flattereth with his Lips; The Wounds of a Friend are more healing to a Man, than the smooth Words of a flattering Enemy.

Exc. 2. Exosus, perosus, pertæsus, &c.

Exc. 2. [Pertæsus] weary, a Participle, requires an Accusative Case after it. So also [exosus] and perosus] when they signify hating; but when they signify hated by, or hateful to, they require a Dative Case.

1. Judges *bating* Bribes and Covetousness, are *hated* by those, whose Guilt prompts them to avoid the Stroke of Justice, but they are chosen by wise Princes. For unspotted Justice is the *best* Friend to Royal Power.

2. He is *hated* of all, *hateful* to God and Men, that useth a double Tongue; he is certainly a Dissembler, whose Words are changed according to Occasion; he is a Friend to no body; he always dispraiseth those, whom he seems to admire; he speaketh Good to all, whispereth Evil of all; his Mouth disagreeeth with his Heart; all Men become weary of his Company; those that sometime thought him a Friend, soon begin to distrust him, for he is void of common Honesty.

Exc.

Exc. 3. Natus, prognatus, satus, &c.

Exc. 3. Natus, prognatus, satus, cretus, ortus, editus, creatus, *Participles of Verbs Passive, require an Ablative Case without a Preposition, whereas their Verbs require an Ablative with a Preposition.*

1. A Son born of honest Parents, is more worthy than him that sprung from a wicked rich Man.

2. Man sprung from the Dust by his Creation, hath many times his Mind fastened to the Earth; nor doth he mount from thence, till Wisdom instruct his Choice.

3. A Man hating Vice, is more beautiful in the Sight of God, than he that is adorned with glittering Robes, but indulgeth Sin, which God hateth, who loveth Virtue sprung from Heaven.

Reg. 2. Gerundia in do pendent, &c.

Rule 2. *The English Participle in ing, coming after a Preposition, Verb, or Adjective, which govern an Ablative Case, the Word that seemeth to be the Participle, must be rendered by the Gerund in do; if after an Adjective or Verb, having of, with, or by, after them, without a Preposition; if after any other English, with it.*

N. B. Gerunds govern the same Case with their Verbs.

1. He that is quickly weary of attending to the Minister's Preaching, or tired with kneeling while the Master prayeth, is a lazy and wicked Boy; he loveth not the Worship of God, but hath his Mind busied about Playing, while he seemeth to serve God.

2. Idle Boys endeavour to allure others from studying, but the Diligent hearken not to their Temptations, for no Good is gotten by neglecting. It is better to displease idle Play-fellows, than to please them; but every Place is full of wicked Boys, who corrupt others, and exhort them to various Vices.

3. Boys learn by teaching others, who are more ignorant than themselves; by repeating over those Things, which they have formerly learned, they fasten them more stedfastly in their Memories. They have need of all Opportunities to call over past Instructions; for they are forward to forget

get them, though they be Boys of good Wits, and competent Memories.

4. Boys many times learn Wisdom from observing the Punishment of others, but some refuse to be taught Diligence that Way; their own Experience only reduces them to Obedience. Boys imitate Men; some become wise at other Men's Charge, others at their own. Experience is the best Mistress in all things, but in Sufferings altogether unwellcome.

5. But amongst Boys, as well as amongst Men, some are obstinate in offending; neither the Experience of others will move them, nor their own; they wilfully sail in those Seas, where they before scarcely escaped Destruction.

Reg. 3. Gerundia in dum pendunt, &c.

Rule 3. When the English of the Participle of the Present Tense cometh after the English of any Preposition, which governeth an Accusative Case, or after any Adjective, which will have an Accusative after it, with ad; in such Case the English Participle must be render'd in Latin by the Gerund in dum, with the proper Preposition set before it.

1. At eating, Boys ought to sit still, not to talk; at saying Lessons, none ought to speak; but he that is appointed by the Master; whose Leave is to be asked, before the Scholars betake themselves to Play.

2. The Boy that is chastised, because of Truanting, hath no Cause to accuse the Master of Severity; he ought to blame himself, and to resolve, God helping, that he will shake off Idleness for the future.

Note 1. The English Word must (which may be render'd by oportet, and another Verb of the Imperative Mood) is also to be made into Latin by quite omitting any particular Latin for must, and only turning the Verb, following must, into the Gerund in [dum] without a Preposition, and setting the Verb [est] impersonally after the Gerund; and then the Noun foregoing, which seems to be the Nominative Case, must be the Dative.

1. They

1. They *must* strive with their utmost Might, that desire to become learned, and to conquer the Difficulties which they will meet: All Things that are excellent, are difficult to be attained.

2. The Soldier must fight valiantly, that beareth a Mind inflam'd with a Desire to conquer the Enemy; his Arm must procure him the Honour, which his Heart wisheth for. But sometimes secret Stratagems and subtil Policy defeat the most valiant Warriors. Deceit sheddeth less Blood, and hath sometimes more Success.

Exc. *If must stand before a Verb irregular, or a Verb Passive, which have no Gerunds, oportet, with the Infinitive Mood after it, must be used; and the Word that seemeth to be the Nominative Case, must be the Accusative.*

1. Children must be obedient to their Parents. Children that grieve their Parents, purchase to themselves a Curse; they provoke God to deny them that length of Life, which he hath promised to the dutiful; or, if he suffers Rebels to live, he giveth them Children, that shall revenge their Parents Disobedience.

2. Zeal is a Fire, whose Flame proceedeth from the Fire of Love; but it must be confined within the Bounds of Truth. Nothing is more dangerous than blind and false Zeal.

3. In loving God, we must not neglect our Neighbour; the Observation of the second Table of the Decalogue must be joined with our Care to keep the first. He keepeth no Commandment truly, that wilfully neglecteth one.

Reg. 4. *Vertuntur Gerundii voces, &c.*

Rule 4. *Sometimes the English Participle, which should be rendered by the Gerund, according to the former Rules, is otherwise latined, by turning this Word, that should be the Gerund, into a Gerundive Adjective in dus; and then thatjective must agree with the Substantive next following; which may be practised in the following Example, viz.*

A Desire to excel all others in Virtue, and in good Letters, is a commendable Ambition; and a Delight in obtaining

obtaining Praise, is worthy of Encouragement, because it is a Sign of an excellent Mind; but he is a wicked Boy, that applieth his Thoughts only to out-doing the worst in Villany. Such a Contention is diabolical.

Rule 4. *The English Participle in ing, must sometimes be latined neither by the Participle nor Gerund, but by a Noun Substantive; which is when it hath a, an, or the before it, and of after it, or when it immediately follows an Adjective agreeing with it.*

1. The taking away of worldly Riches sometimes tendeth to the increasing of spiritual Substance; the impoverishing of the Body is the enriching of the Soul. How imprudent are they, that immoderately bewail Losses: No Loss is really great, except the Loss of Life eternal.

2. Frequent Thinking of those Things that concern the Soul, is necessary for the most tender Years. None can begin to serve God too soon, none soon enough; he that spendeth most Time in serving God, shall have the greatest Reward. But Youth is not only full of Vanity, but thinketh it may indulge Sin and Folly without Blame, as if there were some Years of our Life, which we may devote to the Devil. But what if our Lives be taken from us before the expiring of those licentious Years? What an Eternity must we expect? Shall those live with God, who died before they began to live to him?

Rule 5. *The English Participle in ing, coming after a Verb of Motion, and having a before it, is rendered by the first Supine, like as the Infinitive Mood.*

1. The Man that goes a *bunting*, *hawking*, or *visiting* his Friends, when necessary Business requires his Care and Time, prefers his Diversion before his Profit; the Society of his Friend before the necessary Advantage of himself and his Family: Nor will any covet his Friendship, that is not a Friend to himself.

2. The Boy that goes with his School-fellows a *playing*, when he ought to be diligent at the Task which his Master hath appointed him, prefers Play before his

his Master's Love, and his own Profit; and when he is weary of playing, he will return to his Book, but shall want Time to prepare his appointed Exercises.

Rule 6. *The Participle in ing, after a Noun Substantive, or Adjective, that requires a Genitive Case, must be made by the Gerund in di.*

To be skilful in cheating others, is a base Art; Fools are wiser than such Politicians. He that only inventeth Knacks of deceiving, is full of Craft, but void of Wisdom. A wise Man is like a Dove for Innocency, tho' he be not unlike a Serpent for Caution.

Rule 7. *The Participle in ing, after am, art, is, was, were, or any Passive Sign, must be latined not only by the Participle, but by the Verb Active, and in that Tense of it, and Number, and Person, which the Passive Sign betokens.*

1. A diligent Boy is always *learning*, not only while the Master is *instructing*, but also while other Boys are *playing*; he readeth Books, which promote his Learning, or readeth over again that, which he learned in the Schools; he only now and then useth moderate Rest and Recreation, because it is necessary for his Health, and maketh to the sharpening of his Wit.

2. Excellent *Apelles* was daily *drawing* some excellent Picture with wonderful Art: no Day passed without a Line.

3. Those that use not Time in the Beginning of their Lives, will be even perpetually *lamenting* their Folly afterwards: They will be hourly *condemning* themselves, and saying, O! at what a great Price would I willingly purchase Time past!

Rule 8. *The Participle in ing, after from, for lest that, may elegantly be rendered by the Subjunctive Mood, with ne before it.*

The Providence of God keepeth us *from perishing*; the Power of God assisteth thus in acting those Things, which please him; the Grace of God keepeth us *from sinning*; the Goodness of God preserveth us *from suffering* Afflictions; the Death and Righteousness of Christ have redeemed us *from dying* eternally.

Rule

Rule 9. *The Participle [ing] after a Verb importing to cease, leave, or give over, is rendered by the Infinitive Mood of its proper Verb.*

1. Constancy and Stedfastness are Signs of a generous Mind. He that *leaves acting* laudable Things, and degenerateth into Vice, was never truly good.

2. A wise Man never *leaves learning*, till he *gives over living*. He hath need of more Knowledge, that hath the greatest Wisdom.

Rule 10. *The English Participle having, when it stands immediately next before another Participle, which comes from a Verb Deponent, is not rendered by any particular Latin Word, only is a Sign, that the following English must be latined by the Participle Preter Tense of the Verb Passive.*

1. Poor Men *having gotten* Riches or Honours, grow proud; they despise those that were equal to them; they are of more scornful Minds and Behaviour, than those that are sprung of noble Race.

2. Humility is the true Gentility. Men honour and reverence a Nobleman, that is courteous towards his Inferiors, more than him, that scorneth to speak to them, or to hear their Requests, who *having relied* upon his Goodness, have often entreated him.

Rule 11. *Having, coming before a Participle of a Verb Active, and having been, before a Passive, must be rendered by the Preterperfect (if the Thing spoken of be now doing, or will be done hereafter) or by the Preterpluperfect Tense of the Subjunctive Mood (if the Thing spoken of be past) with cum.*

1. Those were the ~~most~~ Noble Champions, that *having conquered* Kingdoms and Countries, spared the Inhabitants, and granted them largest Privileges: Their Clemency did not hinder their Victories, it rather made many yield to their Power, from whom they might expect Lenity; but who would surrender to a bloody Conqueror?

2. Kings and Kingdoms are under the Power of God. God setteth up Kings: it is not the Subject's Part to pull them

them down, but to obey their Authority. They are to pray for the Lives and Prosperity of Rulers; and *having gotten* a gracious Prince, they are to bless God, who giveth them him, and to defend him. He that feareth God, honoureth the King, and *having obeyed him* in Peace, hazardeth his Life for him in War.

Construction of Words betokening Time.

Reg. 1. **Q** U Æ significant partem temporis, &c.

Rule 1. *Nouns, which betoken Part of Time (i. e. which Answer to the Question [when] either express'd before it, or implied) must be put in the Ablative Case.*

1. He that *always* designs to be good *next Week*, or *next Year* to amend his Life, and doth not this Day begin his Work, seems to endeavour to mock God. He cheateth his own Soul, he pleaseth the Devil, who loveth such hurtful Delays, and persuadeth Men with all his Might to disobey God, and to prejudice themselves. The Tempter promises them longer Life, and Space to repent; Men too often believe him, rather than God, the Fountain of all Truth. Delayers convenient Season never comes. Let us not say, *Next Year, next Month, next Week, next Hour, nor next Moment*; but embrace the Offer of eternal Happiness this present Instant.

2. **Q** *When wilt thou Increase thy Diligence?*

A. The first Day wherein we return to School.

Reg. 2. Quæ autem durationem, &c.

Rule 2. *Nouns betokening Continuance of Time i. e. which answer to the Question [how long?] express'd or understood, must be put in the Accusative Case.*

1. The Boy, that loiters *a whole Week*, becomes idle afterwards, and will not study; that Boy is wise, that mingleth study with Play, even upon Holy-days; then is Play pleasant to him at his Intervals; and his Mind is ready for Learning; so that when he returns to School, he can learn *all the Day long* without Weariness, and there shall be need of no Labour to the Master as to him, while he must strive greatly to persuade other Boys to forget their past Pleasures.

Rule 3.

Rule 3. Against, or for, before a Word of appointed Time, are to be rendered by in, with an Accusative Case of the Word of Time.

1. He that promiseth a Gift or Kindness against the next Week, and delayeth it until the next Year, doeth his Friend no Good: Gifts given in Season are acceptable, but Delays diminish the Worth and Thanks.

2. The Man is wise, that in Prosperity layeth up against Adversity; he that spendeth all without Care and Foresight, commonly wanteth afterwards without Remedy; for he is incapable to help himself, and his Friends pity him not, because he is become poor by his own Neglect.

3. Detain not a whole Year, what is only lent thee for a Day: thy Friend may forgive thy Breaking of thy Promise, but he will be unwilling to lend, when thou hast need of his Help a second Time.

Note, Particular Phrases of the Noun of Time, have a different Construction from the former.

Suetonius writes of Augustus Caesar, that when he purposed not to grant any thing which was requested of him, he was wont to answer the Supplicant, I will do it upon the Greek Calends; because no Nation besides the Romans had Calends; which Name they gave to the first Day of each Month. Upon the second Day the Nones began.

Construction of Nouns betokening Place.

Reg. 1. **S**patium loci in Accusativo, &c.

Rule 1. Nouns that betoken how far one Place is distant from another, or any Measure of the Length or Breadth of a Place, after a Verb, may be rendered in Latin either by the Accusative Case, or the Ablative.

1. Our Country House is Twelve Miles off from this Place; my Brother and I walked thither in three Hours, and we are still seven Miles distant from our Inn; we must walk apace, that we may arrive thither this Night.

2. London,

2. *London*, the chief City of *England*, is distant from *York*, an hundred and one and fifty Miles.

3. Geographers account, That the one Pole is six thousand eight hundred and seventy two English Miles distant from the other.

Reg. 2. Nomina appellativa, & nomina majorum, &c.

Reg. Omne Verbum admittit Genitivum, &c.

Rule 2. At a Place is the same with in; and if the Place be a proper Name of a Country, Province, or Nation, or a Noun Substantive Common, it must be put in the Ablative Case, with the Preposition in; but in or at a smaller Place, as a single City or Town, must be rendered by the Genitive Case, if the Latin Noun or Place be of the first or second Declension, and the singular Number.

1. I have been in *Spain*, I have dwelt at *Rome*, I abode two Years in another City of *Italy*, I lodged a whole Month at *Paris* in *France*; yet foreign Places did not delight my Mind; I had rather spend my Time at School in *London*, than live idle in a strange Land.

2. *Latin Books*, printed at *Amsterdam* in *Holland*, are to be preferr'd before all others. *Dutch Printers* for the most part use better Letters, and take more Care in correcting.

3. When *Alexander* the Great was in *Persia*, he destroyed *Persepolis*, the Royal City. *Thais*, the Harlot, persuaded him to destroy it, and it was wholly wasted by his Command. It stood a League off from the River *Araxis*: Forty Pillars, carved with wondrous Art, remain Testimonies of its former Glory.

Obs. 1. Hi Genitivi, humi, domi, militiæ, &c.

1. On the Ground, at Home, in or at War, are rendered by the Genitive Case of the Substantives.

A good Man always doeth Good to his Country: when he is at Home, he dischargeth his Duty by instructing his Family, and making them useful to the Commonwealth; he teacheth them Obedience towards Princes and Magistrates, that they may not be injurious to publick Peace: He teacheth them Piety towards God; and, that they may learn, he giveth them his own Example.

He knows, that godly Men are the best Subjects. When he is in War (which he never enters into without just Cause) he fighteth valiantly; he endureth all Hardships, lieth on the Ground, wanteth Sleep, suffereth Showers and Tempests; content with his Condition, he feareth not Death, but boldly meeteth that Enemy, the most formidable of all, for the sake of God, the King, and his Country; at last he either dieth nobly in the Field, or quietly in his Bed; and all that remember him, bewail the publick Loss. None can esteem such a Man at too great a Price.

Obs. 2. Domi non alios secum patitur, &c.

2. *The Genitive Case, domi, at the House, hath never any other Adjective made to agree with it, except meæ, tuæ, suæ, nostræ, vestræ, alienæ; domi is never used for Latin to another Word, but at Home, except the English of one of those Pronouns come with it.*

1. A wise Man dwelleth at Home, he abideth at his own House; the Fool is always busy at another Man's House; and in the mean while he neglecteth his own Affairs.

2. He that dwells in a decayed House, is more safe from Envy, than the rich Man living in a princely Palace: few envy the Poor, whose Condition is therefore to be esteemed happy.

Reg. 3. Verum, si proprium nomen loci, &c.

Rule 3. *When the proper Name of a City or Town is of the plural Number (which is, when there is no singular) or if it be of the third Declension, in or at such a Place, must be rendered by the Dative or Ablative.*

1. Many wise Men were born at Athens, many famous Philosophers. There was at Athens a famous University. The Grecians heretofore did so far excel all other Nations in Knowledge, that they did call all other Men Barbarians, in comparison of themselves; as if all Mankind were blind besides themselves: But afterwards the Glory of Greece was diminished, and the Roman Splendor exceeded it.

2. The City of Delphos, and the Hill Parnassus, were

were at *Phocis*, a City of *Achaia*, a Province of *Greece*. The Oracle of *Apollo* was given at *Delphos*; but when the Son of God took to himself *Flesh*, that Oracle, and all others were reduced to Silence.

Note, *When two Nouns Substantive come next to each other, which both betoken Place, but of a different Nature, the one a Substantive proper, the other an Appellative, and yet both belong to one Thing, so that they ought by Apposition to be put both in one Case, when they so seem; yet they must not be of the same Case one with the other, but each be put in its proper Case, which it would be put in, if it stood alone.*

The Seat of the *Roman Empire* was at *Rome*, the most noble Town of *Italy*; but the Power and Strength of it extended to the farthest known Parts of the World.

Reg. 4. *Verbis significantibus motum ad locum, &c.*

Rule 4. *To, after a Verb of Motion, and before a Word of Place, if the Place be a proper Name of a City or Town, of whatsoever Declension or Number, must be rendered by the Accusative Case, without a Preposition; if a Noun Substantive common, or the Name of a Country, by the Accusative Case with [ad] or [in].*

1. Scholars go from School to *Oxford* or to *Cambridge*, that, besides the learned Languages, they may study the liberal Arts. But some are of so stupid Brains, that after they have continued there, in the Universities, many Years, they become nothing more learned; which is greatly to be wondered at; but those that are unteachable at School, for the most Part continue such. The two Universities are the Eyes of the Nation, but they cannot open the Eyes of the Blind.

2. Those that apply their Minds to the Study of *Physick*, are oftentimes sent to *Holland*, to *Leyden*; from which University famous Physicians have proceeded.

Reg. 5. *From or by a Place, if it be a proper Name of a smaller Place, must be rendered by the Ablative Case, without a Preposition; if an Appellative, or the Name of a greater Place, with a Preposition.*

1. *Julius Caesar*, the Emperor, after that he had conquered *Britain*, built a Tower at *London*, the chief City of *Britain*; but he continued not at *London*; he appointed Rulers in his stead, and returned from *London* to *Italy*.

2. Idle and wicked Boys come from the Church, and from the School, more willingly than they go to them.

3. *Henry* the eighth, King of *England*, regarded not the Threatnings and Bulls, which came from *Italy* against him; he violently shook off the Papal Power, though he retained the *Roman* Religion.

Rule 6. *Domus*, an House or Home, and *Rus*, the Country, have, in all respects, the Construction of proper Names of Cities and Towns, as to their Cases.

The Construction of Verbs Impersonal.

1. **V**erbs Impersonal have never any Nominative Case before them, nor Accusative before their Infinitive.

2. Not only Verbs, which have it before them in the English, are latinized by Impersonals; but when Boys find I, thou, he, &c. the Signs of Verbs Personals, they will sometimes find such Latin for the Verbs, as is only of the third Person, which Latin is an Impersonal Verb.

Reg. 1. *Hæc tria impersonalia*, &c.

Rule 1. Three Impersonals, viz. Interest, refert, and est (which is sometimes an Impersonal) require a Genitive Case after them of the Noun following, except me, thee, him, us, you, or whom, come after the English of them, which Particles must be rendered by the Ablative Case of the Pronoun Possessive.

1. It much concerneth Boys to avoid evil Company, as they would beware of the Plague; they are more hurtful to the Mind, than the most contagious Disease to the Body. Wicked and profane Playfellows are Tempters, which do the Devil's Work; they sometimes change a Boy of an honest Mind into a vile Rebel. He that converseth with evil Boys, at length becomes like them; he leaveth his Care to please the Master; he giveth over his endeavouring to serve God,

God, and his obeying his Parents. They teach him Sabbath-breaking, Swearing, Lying, and all Vice, which it will be difficult to unteach him; and unless God bless some Instructions, and by divine Power alter him, his Life being wasted in serving Sin, he perisheth for ever.

2. It *concerneth me*, and all Men, to look to ourselves; the World is full of Knaves and Knavery. It is hard to be known, and he is hard to be found, that is fit to be trusted.

Obs. Adjiciuntur & illi Genitivi, tanti, &c.

• *These Impersonals, besides a Genitive Case of the Persons whom, have also another Genitive of the Word betokening the Degree.*

1. The greatest Caution is to be used in the Presence of Boys. Masters must behave themselves very warily, lest Scholars learn Evil of them; and it greatly *concerneth* Boys to imitate the Master's Virtue.

2. It little *mattereth*, whether he that instructeth be great; it is sufficient if he be good.

3. It little matters how much Money a Man have, if he be honest; Honesty is worth Loads of Treasure.

Reg. 2. In Dativum feruntur hæc impersonalia, accidit, certum est, contingit, constar, confert, competit, placet, dolet, expedit, evenit, liquet, libet, licet, nocet, obest, prodest, præstat, sufficit, vacat; and in general, all Impersonals, which have the Sign to or for after them, require a Dative Case.

1. If God please, Physick shall profit a Man; but God with-holding his Blessing, all Endeavours are vain. God useth Physicians as his Servants; but unless God help them and the sick Person, they become unprofitable: He tempteth God, that neglecteth using Endeavours of Men; but it best agreeth with Religion, to join Prayer with Physick. God is always at leisure to do Good to those that ask.

2. It greatly concerns those, that are desirous to enjoy inward Peace, to believe the Omnipotency of God; it is manifest to the Eyes of the Servants of God, that he

rules the World; and Trust in God banisheth all Fear from the Heart. Feebleness of Mind is the Misery of those that distrust Divine Power and Goodness.

Reg. 3. Hæc impersonalia accusandi, &c.

Reg. His vero attinet, pertinet, &c.

Rule 3. Juvat, decet, and the Compounds of them, as also delectat and oportet, require an Accusative Case without a Preposition; attinet, pertinet, spectat, an Accusative with ad.

1. It behoveth Men of little Wisdom to hold their Peace: a Fool silent seemeth wise.

2. The Tongue is the Author of much Evil; it therefore becometh a wise Man to restrain his own Tongue with the Bridle of Reason; it delighteth him to laugh at the Folly of Prattlers; it belongeth to younger Men especially to sit silent; they may observe what others speak; and it may be lawful for them to break Silence, when they can produce something worthy of hearing, which none else thought on: he that speaketh warily, is praised highly by the Wise.

Reg. 4. His impersonalibus subjicitur, &c.

Rule 4. Pœnitet, tædet, pudet, piget, Verbs impersonal, require an Accusative Case of the Word immediately next them (which Accusative in the English seems as if it were the Nominative Case to the Verb) and besides that, a Genitive Case of the Word following, which hath of, for, or at before it; also miseret, miserescit, an Accusative of the Person pitying, a Genitive of the Thing or Person pitied; e. g.

1. Good Men are weary of their Lives among the wicked; they pity their Madness, they are grieved at their Folly; whilst in the mean time Sinners are not ashamed of their Vices; nor do they repent of them till God opens their Eyes.

2. Good Men only truly repent of their Sins. Hypocrites Repentance is but pretended; but they are of most base Minds, that repent of their good Deeds. We ought not to boast of any Actions; we must give God the Glory, who giveth us Power to perform them, yet we must do Good with all our Might.

3. It

3. It is worthy to be observed, how flexible the Minds of Boys are ; they scarcely continue two Days in the same Thoughts ; sometimes they keep not the same Mind two Hours ; when the Master layeth upon them a new Command, they seem to rejoice, and are very forward to obey it for the present ; but they soon forget their Duty, and grow slack in performing it ; when by their inconstant Parents they are remov'd from one School to another, they admire their new Master, whom before they despised and laughed at, and they speak against their former Master, whom the Day before they seemed to prefer before all the World. New and sudden Things please Boys, but they are soon weary of every Thing. That Boy is praiseworthy, that in his tender Years beginneth to shew Prefages of future Constancy ; and those Men are to be scorned, that in their elder Years are like Children for Inconstancy : manly Boys are to be beloved, childish Men are to be slighted.

4. The Master pitieth the Scholar's Ignorance ; he loveth the Scholar better than the Scholar loveth himself ; which he will not now believe, but he will believe it hereafter.

Obs. Nonnulla impersonalia remigrant, &c.

Most Impersonals are only the Third Person Singular of Personals, which Personals themselves are also in use ; as decet from deceo, pudet from pudeo, accidit from accido, placet from placeo ; but pœnitet, tædet, and some others, have no Personals.

1. When God pleaseth, he turneth Evils into the temporal Good of those that please him. It becometh not good Men to be angry with Providence : Contentedness becometh Christians.

2. It is certain, that all Things shall conduce to the Benefit of God's Servants, and God requireth of them, that this Thing be resolved on among them, to wit, to love him more vehemently, even when he depriveth them of worldly good Things.

Reg. 5. Cœpit, incipit, definit, debet, &c.

5. *When the English of any of these Verbs, viz. Cœpi, incipio, defino, debeo, soleo, and possum, which are indeed Personals in their own Nature, cometh before the Infinitive Mood of an Impersonal, the Word that seemeth to be, the Nominative Case to the Verb Personal, must be such Case as the Infinitive Impersonal requires after it.*

1. Some begin to repent of their Talkativeness, when they have betrayed and destroyed their Friend by their lawless Tongues. We must not betray the Faults of our Enemies, especially we must not say of our Friends all that we know: a wise Man speaketh Evil of none, but some Men speak Evil of all. Detraction is a Weed, that poisoneth the Reputation of many, and groweth only in base Minds.

2. Diligent Boys use to be ashamed to give place to their Equals in Learning; they are resolved, that none shall excel them; they give the Master great Hope. Shame worketh great Things; it sometimes persuadeth those, whom Promises and Threatnings could not move.

The Construction of Adverbs.

Reg. 1. **E**N & ecce demonstrandi, &c. En and [ecce] are to be used for see, behold, lo, and not videri, &c. when one calls upon another to observe, or take notice of; and if a Noun Substantive come next any of them, that Noun must be put in the Nominative Case; except the Word be spoken in Contempt or Blame, and then they will have an Accusative.

1. Behold the Love of God towards Sinners; he forgiveth Men their greatest and most vile Offences; he receiveth those into his Favour, whom he hath Cause to hate because of their Wickedness; repenting Sinners are welcome to the Arms of his Mercy. But behold the adamant Hardness of Mens Hearts, who refuse to return to him, and to accept his Mercy; they prefer the Pleasures of Sin before eternal Joy; they lose their Souls to win a gilded Nothing.

2. Lo the Folly of Children, who love Play rather than Learning; they think him the best Master, that giveth

giveth them ofteneſt Leave to play; but thoſe Maſter^s are to be blamed, that pleaſe their Scholars to their Hurt.

Reg. 2. Quædam Adverbia loci, &c.

Rule 2. *Adverbs of Quantity, Time, and Place, and [inſtar] require the Noun following them to be of the Genitive Caſe.*

1. The Nations of the World have come to that Paſs of Wickedneſs, that the Earth is like Hell, and many Men have degenerated into Devils. Wickedneſs and Idolatry overſpread the greateſt Part of the World; there is Profeſſion enough, but little true Religion. True Chriſtians are hated. Some that call themſelves the Servants of God, and are accounted Saints, bear Hearts full of Hatred, Envy, and Malice againſt others: Pious Frauds, Ignorance, Licentiousneſs, Contentions, divide almoſt the whole World amongſt them.

2. How much is the Veneration of Learning diminished among Men! Heretofore learned Men were valued at a great Rate, they were thought worthy of Honour; but now Men are fond of Ignorance; they ſoon think, that they have got Learning enough; ſome are ſo ſordidly ignorant, that they deſire the utter Extirpation of Learning out of the World; they pretend the Banishment of Learning would promote the true Religion, but they are miſtaken: Learned Men are the beſt and ſtrongeſt Pillars of the Church and State.

Temporî, luci, vesperr, are uſed as Adverbs, though Dative Caſes of Nouns.

Rule 3. *Adverbs, which are derived of Adjectives, govern the ſame after them, with the Adjective that they come of.*

He that cannot conceal his Friend's Secrets from thoſe that aſk him, but diſcloſeth whatſoever is committed to his Truſt, acteth not only unpleaſantly to his Friends, but hurtfully to himſelf; for he that behaves himſelf moſt warily to all Men, and liveth more watchfully than other Men, yet he may happen to do ſomething, which being known, he may be deprived of his

good Name; and he that is void of Knavery, sometimes hath need of Art in managing his Affairs; which if it be revealed, he obtaineth not his End, he is defeated of his Purpose. Therefore punish not his Crimes, nor his innocent Designs, that trusteth thee, relying upon thine Honesty. If thou betray thy Friend, thou shalt change his Love into Hatred, his Esteem of thee into Contempt. Every one is *sa much wiser*, by *how much* he is more silent.

Reg. 4. Adverbia Diversitatis, aliter, secus, &c.

Rule 4. Aliter, secus, ante, postea, *Adverbs, require an Ablative Case after them, of the Nouns betokening Quantity.*

1. Men and Boys think Liberty to be sweet, but all will find it far *otherwise*. Sinners enjoy deceitful Pleasure *a little while*, but that Pleasure cheateth them of eternal Paradise; *a little while after* they must pass to eternal Sorrow. They are Fools, that sell Heaven at so low a Price. He is happier, whose Condition is imbittered with many outward Miseries all his Life, and obtaineth heavenly Glory, than the greatest Prince, that, *after* his Pomp, lives with cursed Spirits for ever.

2. He is a Liar, that denieth the same Thing this Hour, which he most strongly affirmed *a little before*; no Credit is to be given to his Words.

3. The Anger of a Fool is not to be feared; he threateneth Men with dreadful Things, but he hath not Cunning enough to act Revenge; he beaveth himself *far otherwise* than he speaketh. A politick Foe is indeed formidable.

Reg. 5. Cedo, flagitantis, &c.

Rule 5. *For let me see, give me, fetch me, and such like Expressions, it is more elegant to use cedo, the Adverb, with an Accusative after it, than to render them by the proper Verb.*

Let me see that Book; reach me also thy Pen; I will write these Instructions, which I have given thee, otherwise thou wilt forget them: Thou seldom rememberest good Admonitions.

6. *These*

6. *These Adverbs require the Verb coming next them, to be put into the Subjunctive Mood; viz.*

Quoad, until, Ceu, } as, { *Acft, even as,*
Quafi, as tho', Tanquam, } *Dum, until.*

1. They, that when they are diseased in Body, neglect sending for a Physician, till the Distemper hath gotten greater Strength, than which Nature can resist, despise their own Health, *as tho' Life were worth nothing.* To cure them will be difficult.

2. Children neglected, *until* Vice hath taken deep Root in them, are hardly reformed: it is more easy to bend an Osier, or a Twig, than to twist an Oak. Vice nourished many Years, becomes a Possessor at last, and is loth to leave its accustomed Dwelling. Parents are to be blamed, who neglect their Duty in the Beginning, *as if* they desired their Childrens future Debauchery.

Rule 7. *These Adverbs, if a Nominative Case and Verb come next them, require it to be put in the Indicative, and no other Mood.*

Donec, so long as; Ut, after that; Dum, whilst, or, as long as.

1. *So long as* the Master is ignorant of the Disposition of his Scholar, he spendeth his Labour in vain.

2. But *after that* he findeth out his Inclination, and useth Methods agreeable thereto, his Labours prosper, the Boy increaseth in Understanding, *whilst* the Master easily discharges his Duty.

Rule 8. *Ne, for Non, forbidding, requireth the Verb following to be of the Imperative, or Subjunctive Mood, but rather the Subjunctive. When it is used for lest that, or lest, always the Subjunctive.*

Resist not the wholesome Laws of the Land, wherein thou dwellest, which are the Prince's Defence, and the People's best Safeguard, lest thou provoke not only earthly Lords, but also God the sovereign Lawgiver, who hath commanded us to obey the Powers which he hath set over us;

9. *The rest of the Adverbs are such as need no Rule for the Case that follows them; and as to the Mood, may indifferently have after them either a Verb of the Indicative Mood,*

or of the Subjunctive; so that to name them would be superfluous; as well as to heap up Multitudes of Sentences, wherein Boys should exemplify their Indifferency. Nor is it very pertinent, to give Boys Examples, to demonstrate what they must do, in those things, wherein they may do as they list.

The Construction of Conjunctions.

Reg. 1. **C**onjunctiones copulativæ, & disjunctivæ, &c.

Rule 1. *Those Conjunctions, which are called Copulatives and Disjunctives; also tanquam, velut, item, quasi, quam, præterquam, ceu, sic (which are properly Adverbs) and sed, ni, nisi, cum, tum, videlicet, scilicet; when any of those come between two Verbs, they require them both to be put in the same Mood and Tense; and if they come between two Nouns, they must be of the same Case.*

1. Covetous Men behave themselves as though they thought themselves created for this Purpose, that they may enjoy worldly Delights; they desire nothing else. But Men were born to greater Things: Beasts and Creatures without Life answer the designed Purpose of their Creation, and fulfil the Will of God better than Muck-worms.

2. How many Men speak more honestly than they act? No Man confesseth himself a Knave, but many are so; many promise, but break their Promises. How happy were that World, in which all Men did speak according to their Thoughts! All would enjoy Peace and Plenty.

Note, *Those Copulatives couple not like Tenses, when a plain Sign of a different Tense stands before one of them, which is not before the other.*

1. Honesty is the best Policy, and will appear the greatest Wisdom; all honest Men find not worldly Success; but tho' they want outward good Things, God will make up to them that Defect by better Riches.

2. Negligent Boys have more Mirth and Jollity, than the Industrious, but Diligence maketh lovely, and will procure Honour both to Boys and Men.

3. Fools.

3. Fools mock at Sin; but except they have seen at some time the Folly of that Derision, and shall repent of that Mistake, they shall after their Mirth suffer Torments, in which they shall not be able to be merry.

N. B. If a Conjunction Copulative come between two Nouns, one of which requires a particular Case by one Rule of Grammar, and the other must of necessity have another Case by another Rule, then it does not join like Cases together.

1. Drunkards are to be accused not only of Prodigality, nor only of Beastliness, but of both; he that is given to Wine, is unfit for any publick or private Business; he maketh himself daily void of Reason; he is unworthy of the Name of a Man; he changeth Humanity into Beastiality.

2. Diligent Boys are industrious at School, and at Home; they use their utmost Endeavour, the Master seeing or not seeing.

Rule 2. The Conjunctions following, if a Verb come after them, require it necessarily to be put in the Subjunctive Mood, viz. Et si, tametsi, etiamsi, quanquam, quamvis, licet, cum. (for seeing that) ne, an, num (for whether) ut and si.

Rule 3. These Conjunctions require the Verb following them, to be put in the Indicative Mood, viz. Quando when, Quoniam because, Quandoquidem in as much as, Quippe because, Ut as how.

Rule 4. Some are indifferent, or may have after them either the Indicative Mood or Subjunctive, viz. Quod that, Postquam after that.

Ni & un- Quia because, Nunquam never,
Nisi & less Quam than, Priusquam before that.

Construction of Prepositions.

Reg. 1. **P**Ræpositio in Compositione, &c.

Rule 1. A Preposition joined to a Verb, to compound it, governeth the same Case after it, as it would, if it stood by itself; or a Verb compounded with a Preposition,

tion, governs the same Case after it, which the Preposition governeth, that it is compounded withal.

1. All die not in the same Age. Some go out of the World in their Youth, others proceed to Manhood, some reach to old Age, none is sure to live another Year; yet none is content to die this Year, every one desires to live another. Those are most happy, that are always prepared. Whosoever is removed out of this World into Heaven, cannot die too soon. God knoweth the most convenient Seasons to bring forth his Servants from their Miseries.

2. The blessed Angels, swift Spirits, and of purest Sanctity, are always ready to do the Will of God. By them the Souls of dying Saints are carried to eternal Blessedness, in which they shall continue happy to Eternity.

Reg. 2. Verba composita cum a, ab, &c.

Rule 2. Verbs compounded with a, ab, con, de, e, ex, in, may better have an Ablative Case after them, with their Preposition repeated, than without; e. g.

1. It is a Fool's Part to see the Faults of others, and to be ignorant of his own; many Men are forward to reprove others, that commit the same Crimes; they readily endeavour to pull out the Mote from the Eye of their Neighbour, but they neglect their own. He that reproveth others, is sometimes guilty of Pride; but he that amendeth his own Life, will more easily persuade his Fellows.

2. It is worthy of Observation, that those Men, who hate Piety, and do not practise it, yet retain a secret Reverence for good Men, and are sometimes afraid to commit Evil before them. When they are about to step into the filthy Road of Vice, they draw back their Foot from the Place, till the good Man hath passed by. How great Reverence ought Religion to have among her Friends, if her Beauty even amaze her Enemies!

Rule 3. The Preposition in, hath an Accusative Case after it, in all Significations, except when it is Latin for in, and then it hath an Ablative.

The

The provident Ant condemneth careless Sluggards; she layeth up Food in Plenty against a Time of Scarcity; she carries her Store into her hidden Granaries; in *Summer* she hoardeth for *Winter*.

Rule 4. Subter, under, may have after it either an *Ablative Case*, or an *Accusative*.

5. If a Noun follow *tenus*, up to, which is to be governed of it, which Noun is of the *Plural Number*, it must be put in the *Genitive Case*.

A comely Coat reacheth from the Middle of the Legs up to the Shoulders.

For the various Significations of *Prepositions*, Boys may consult, for their information, the *Westminster Introduction*, where their *Cases* are likewise largely discoursed.

Of Interjections.

Rule 1. **H**EU, an Interjection of Exclaiming, may have after it either a *Nominative*, or an *Accusative Case*; ah, and proh, rather an *Accusative*.

1. Oh! the Wickedness of those Men, that thirst after the Blood of their Neighbours! Men of such barbarous Cruelty ought to be thrust out into the Fields among the Beasts, whom they are like, except that they exceed them in Bloodiness. Ah! the horrid Murthers that some have committed.

2. There is not an Atheist in Hell: those, who in this World laughed at all serious things, when they come to Eternity, cry out, Alas, my Folly! Alas, my Ignorance and Madnes! Ob, the dismal Effects, which Unbelief produceth! Heretofore I thought Hell was a Dream, but now I find myself only dreamed; and now that I am awakened, I begin to know, and to exercise my Senses too late.

Rule 2. Hei and vae, require a *Dative Case* after them.

We be to those that resist the Almighty God. He is the surest Friend, but the sharpest Enemy: His Love is sweet, but his Wrath is bitter: His Favour is Heaven, but his Frowns are Hell, *We, we*, to all that do

not

not please him. Those that mock at his Threatnings, shall tremble at the Execution of them.

The End of the Sentences, which are fitted as Examples to the Grammar Rules.

Additional Notes.

1. **I**N making *Latin*, Boys are apt to be greatly puzzled and at a Loss, to know when *that* is a Relative, and ought to be rendered by *qui*, and when it is a Conjunction, to be latined by *quod* or *ut*. Let them therefore, for their Help in that Difficulty, observe these following Notes, *viz.*

1. It is neither a Relative, nor a Conjunction, when it stands the first Word after any Point or Stop greater than a *Comma*; as after a *Colon*, *Semi-colon*, or *Period*: But in such Places it is to be rendered by the Pronoun demonstrative *iste*.

2. *That* is always a Relative, when it may be turned into *which*, which must be tried in reading over the *English* Sentence wherein it is, and judging warily how the Sense would bear it. If it cannot be altered *salvo sensu*, it is a Conjunction.

3. There is always between the Conjunction *that*, and the Verb, a Nominative Case to the Verb; but between *that*, the Relative, and the Verb, standeth no Nominative Case, except the Relative be not the Nominative Case; but that is usually the Nominative Case to the Verb itself.

4. The Conjunction *that*, commonly comes next after a Verb, which signifies *knowing*, *speaking*, *finding*, *bearing*, or some such like *English*.

5. It is neither a Conjunction nor a Relative, when there followeth immediately after it a Substantive, which must be put in some oblique Case, to be governed of, or to follow the Verb next foregoing *that*. In such Case it must be rendered by the Pronoun Demonstrative, *iste*; e. g.

1. *All Men despise that Man, that boasteth of his own Exploits. That Man, whose Acts Fame doth magnify, retaineth his Honour without diminishing, even after Death; but whosoever praiseth himself, bewrayeth Vanity. All Men will think, that he attributeth too much to himself. Deserve Praise of others, but still retain an humble Mind.*

2. *That Man was of a base Mind, that having resolved to get himself a Name, studied to execute some monstrous Villany, for the sake of which, Men might talk of him. He chose to be famous for Impiety, rather than that his Name should be buried in Oblivion. But the Emperor, in whose Land the Wretch dwelt, frustrated him of his Purpose, by forbidding his Name to be mentioned in the History, tho' the Fact was chronicled.*

2. *That, a Relative, is sometimes understood in the English, and must be expressed in Latin, by making qui for it. And then it is understood, when in a Sentence there wanteth either a Nominative Case to the Verb, or an Accusative Case to follow the Verb, which cannot be supplied from any other Word in the Sentence; e. g.*

There is none, except a Fool, will sell his Inheritance, that his Father left him, for nothing. There is none, except a very indigent Man, will sell his Inheritance at all. An Estate, that has descended from Father to Son, ought to be transmitted to Posterity. There is nothing Prodigality loves so well, as to spend lavishly the Fruits of the Predecessor's Industry; there is nothing a wise Man desireth more, than that his Children, enriched by him, may bless him after his Death. God performeth the Promises he hath made to industrious Men.

3. *It is an usual Thing for Boys to err in rendering the English of the present Tense Passive, by making it by the Participle of the Preter Tense, with Sum, es, est; which must always be carefully avoided, because that Participle with est, maketh up all the Preter Tenses, which must not be confounded with the Present; e. g.*

He is praised, that is of humble Behaviour towards all Men. Courtesy hath a wonderful Effect; the Proud Man is abhorred, the Meek are honourable. Obs.

Obs. In such Cases as these, or in any other of like Nature, where Boys are apt, by reason of the *English* Ambiguity, to translate wrong, it may not be altogether unprofitable for them to make the Expression, in which the Ambiguity is, both ways; *b. e.* First write according to the Caution; and afterwards as they would, or are wont to make, but within a *Parenthesis*, with *non* before it.

4. Boys generally conclude, that when they have *may, would, might, should*, the Verb must be of the Potential Mood, according to the Signs mentioned in their Accidence (to which also *ought* is there added, and *can*, but not rightly) but sometimes *those* are not merely Signs, but must be made by a distinct Verb; and that is, when the seeming Sign betokens something of Duty, Lawfulness, or Earnestness of Desire, when they have an Emphasis in them; otherwise, when they intimate nothing emphatical, they are only Signs of particular Tenses of their Verbs; *e. g.*

1. Boys *may* play, when the Master hath given Leave; but without Leave they may not laster an Hour. Idle Boys would fain escape doing their Duty; they would rejoice, if they might play whole Weeks.

2. Children should willingly obey their Parents, but for the most part they are rebellious. Obedience is a lovely Sacrifice in the Sight of God, whom all should study to please.

3. If Children should govern themselves, to what Misery would they bring themselves? Yet they are seldom content with the most favourable Government; they have a Desire either to change, or to be quite left to their own Will. Their unripe Reason is like Phaeton's Pride, who would govern a Chariot, which was beyond his Strength. Let them use Patience; he that cannot obey well, will never command right.

5. The *English* of the Verb *habeo*, is often mistaken, because it is sometimes only the Sign of another Verb. But when the *English* Words *have, had, hath, hast*, have only a Substantive after them, and not a Verb, they are to be rendered by *habeas*. And Boys are very apt to
make

make *bad* by the Preterpluperfect Tense of *habeo*, whereas it ought to be rendered by the Preterperfect; though, when it is a Sign only, it is of the Preterpluperfect. Let Caution therefore be used in rendering these, or the like Sentences, &c.

1. *The most ancient Artificers correct their own Work; they have more quick Eye-sight than other Men; they see something deficient, after that they have used the greatest Care.*

2. *An Accurate Painter, having striven to draw a most deformed Woman, had express'd her ugly Features so exactly, and to the Life, that when he viewed the Picture earnestly, standing in his Shop, he burst out into so loud and long a Laughter, that he kill'd himself thereby: He had no Power to moderate his Passion. The Excess of Mirth, as well as of Sorrow, is fatal. He had lived, if he had not been so ingenious.*

6. *Had bad* is the Subjunctive Mood Preterpluperfect Tense, and must never be the Indicative; e. g.

1. *How many Men may say, I had had Money enough, if I had had Wisdom to discern mine own Advantage, and ply my Book?*

7. Boys are sometimes at a loss concerning *soleo*, and *utor*, because both signify to *use*. But they must remember, that *soleo* is never *Latin* for to *use*, but when a Verb comes next to *use*; in all other Cases *utor*.

8. When there is a Passive Sign in the *English*, before a Verb, the *Latin* for which Verb is a Neuter, if it be a Sign of the Present Tense Passive, make it by the Preterperfect Tense of the Neuter; if a Sign of the Preterimperfect Tense Passive, make it by the Preterpluperfect of the Neuter; e. g.

1. *He that useth to forget those Things, which he desires to remember, must use Help to strengthen his Memory, or use the greater Diligence and Attention, when he is reading, that he may retain profitable Instructions; for when they are once passed out of the Memory, there is need of fresh Reading to recall them.*

2. All

2. *All Men use to desire Riches, but all do not use Riches rightly; when they are come to Honour and Wealth, they still are greedy to heap Pelion upon Ossa, to add more to much. He that desireth nothing, wanteth nothing. It is a wise Man's Part to moderate all Affections; that is a Man of Greatness of Spirit, that could live chearfully, if his Riches were lost, and all his Friends were gone.*

9. Because the Passive Verbs have properly no Preter Tenses, but use Participles, with *sum* or *qui*, therefore that Participle, even when it becomes a Preter Tense, must be made to agree in Gender with the Nominative Case to the Verb, as if it were an Adjective.

10. *And not*, two Particles, with a Verb between them, or a Sign of a Verb, may not so well be rendered by *Et non*, as by *nec* set before the Verb.

11. *Like* is not to be rendered by the Adjective *similis*, but by the Adverb, when the *English* of any Verb stands next before *like*, except the *English* of *sum*, and then it is an Adjective; *e. g.*

1. *Honesty hath always been esteemed laudable by those that do not practise it. It is to be bewailed, that Men know the Evil of Sin, and see the Beauty of Piety, yet love Deformity, and neglect Beauty. How many Men act like Watermen, that look one way, and row another? That are like Medea, who confessed of herself, that she approved better Things, but followed Wickedness.*

2. *Conscience exerciseth a Tribunal in Mens own Breasts, it trieth, condemneth, and punisheth Offenders; its Judgment hath always been found impartial. It sometimes sleepeth, and is stupid a long while, but yet at length awaketh; is dumb many times a great while, but when it speaketh, it telleth the Truth, and doth not flatter. It punisheth by intolerable Horror, and spareth not. The Gnawings of Conscience torment like a biting Serpent; the Harpies and Furies, of which the Poets write, the Snakes, which instead of Hair encompassed their Heads, are the dreadful Lashes of this Executioner. Harken to Pythagoras's Counsel, who bids thee be afraid of thyself,*

thyself, when there is no Observer present. The Re-proofs of Conscience are sometimes medicinal, but always bitter.

12. *A* before a Participle in *ing*, and after a Verb of Motion, must be rendered into *Latin* by the first Supine, the Future in *rus*, or the Gerund in *dum* with *ad*. But if the Participle note something to be now in hand, or doing, it must be made by the Verb from whence the Participle cometh; and in such Tense as the Passive (which usually is found before such Participle) requireth.

13. *A* or *an* before Words of Time, is rendered by *in*, and an Ablative Case of the Word *Time*; e. g.

1. The careless Tradesman, that goes a hunting, when he hath need of continual Presence in his Shop, never grows rich; but the most diligent House-keeper may go a hunting once a Year.

2. The idle Boy, that goes a seeking Bird-nests, or useth any such idle Sport, when he ought to be at School, never becomes learned; but the most plodding Lad goes a playing once a Year. If he recreateth himself twice a Day for a Quarter, or half an Hour, he neverthelass increaseth his Learning.

3 The Sun once a Day compasseth the vast Globe, unless we say with the new Philosophers, that the Sun is the Center, and the Earth moveth.

14. When for a Neuter *English* (which is, when the Signification of a Verb terminates in *in*, or reaches no farther than the Thing, which seems to be the Nominative Case to it) Boys find a *Latin* Verb, which is an Active, the Passive of that *Latin* Verb must be used for the Neuter *English*, unless there be a Verb Neuter of the same Signification, different from the Active.

15. The Participle *about*, is rendered divers ways; viz. Sometimes it is the same with *concerning*, and must be rendered by *de*; sometimes the same with *near-upon*, *thereabouts*, and must be rendered by *plus minus*. Before a Word of Time, it is to be rendered by *sub*, or *circiter*: before a Place or Person, by *circa* or *circum*; before the Infinitive Mood, *to be*, by *futurum est*, impersonally, with *ut*; e. g.

1. Boys

1. Boys and Parents are very forward to remove from one School to another. Boys remove, because they hope to find more easy Tasks. Idleness is the only Argument.

2. The Heavens move most swiftly, they never stop their Course. Dull Souls are unlike the heavenly Bodies, for they are loth to Action, they covet perpetual Rest.

3. He that is most skilful in any Art, hath need of clearer Knowledge. He is not ashamed to confess, that he is still ignorant; but the Fool having spent a few Hours about his Studies, thinketh himself a wise Man: He that hath Knowledge enough, hath none.

4. All Boys are not of equal Wit. Some Boys having tarried at School about four or five Years, make a great Progress; but others spend seven Years about nothing, though the Master faithfully uses his Endeavour; and when they are about to be removed from School, they are no whit the better. It were to be wished, Parents would discern the Tempers of their Children, and would not strive to compel them to Learning against Nature. Some are born for the Court, others for the Pulpit, but others for the Plough.

16. According, with to after it, is made by *secundum*; with as after it, by *prout*, *proinde ut*; accordingly, by *proinde*.

17. The rendering of the Particle *after*, createth great Mistakes in Exercises; let Boys therefore observe, that *after* must be rendered by *postquam*, when a Nominative Case comes next it; by *a*, *ab*, or *post*, when a Noun comes next it, which is of any other Case; when it betokens *according to*, by *de*, or *ad*. After a Noun of Time, by *post* the Adverb, and *quam*, if a Verb follow; *afterwards*, by *postea*; *hereafter*, *posthac*; e. g.

1. After Cæsar had conquered Pompey, his potent Adversary, he enjoyed quietly the Imperial Seat, according to his Desire. But ungrateful and cruel Men slabb'd him after his many noble Exploits, whereby he increased the Roman Glory; according as it happened to many Roman Emperors after.

2. There are different Ways of writing and reading in the World; some write and read from the Right Hand to the Left, after the Manner of the Hebrews; others from the

Top

Top to the Bottom, after the Chinese Fashion. But English Men from the Left Hand to the Right.

3. *He that is now jovial, shall be sorrowful hereafter; he that commiteth a rash Act, shall repent of it afterwards.*

18. The Particle *again*, after *as big*, *as strong*, and such like Expressions, is made by *duplo*, with a Comparative Degree before it.

19. *Against*, before a Noun of Time, must be rendered by *in*, with an Accusative Case; before a Verb with its Nominative Case, by *dum*; after *Mind*, *Thought*, *Will*, *Law*, *Custom*, *Right*, by *præter*; over-against, *è regione*, *ex adverso*.

20. *All*, joined with a Substantive of the Singular Number, is rendered by *totus*, not by *omnino* (for *omnis* is Latin for every) before a Substantive Plural by *omnes*, not by *totus*; *at all*, with a Negative Word before, by *omnis*; e. g.

1. *A Camel is as good again for travelling as an Horse, because he is not weary; and he will continue strong five or six Days without Water, which an Horse wanteth twice a Day.*

2. *A cunning Merchant layeth up his Wares against a Time of Scarcity, but the Price sometimes falls against his Expectation and Will. All his Hope of selling dear is lost, all his crafty Contrivances do not succeed as he would wish. But at other times his Forecast produceth treble Profit. None obtaineth his Desire at all times. He is not discouraged at all, but rather increaseth his Caution.*

21. *As*, *as*, many times answer each other by way of Comparison in the same Sentence, and must then be rendered, the former by *aque*, the latter by *ac*; or the former by *tam*, the latter by *quam*.

22. *At*, before a Word betokening Time, Price, Manner, Instrument, or Game, must have no Latin made for it, it is only a Sign of an Ablative Case. *To be at*, *to be present at*, *intersum* with a Dative, *adsum* with an Ablative; e. g.

1. *A poor Man is as happy without Riches, if he enjoy Contentedness of Mind, as the richest Earl, that coveteth greater Honour.*

2. *He*

2. He that spendeth the Night at Cards, and the Days in drinking, bereaveth himself of his Reason, and his Children and all the Family of due Sustenance. Be not present at unlawful Games, lest thou be tempted to trifle away thy Time with them, lest thou become as foolish as they.

23. *Become of*, is to be latined by *fio*, with *de*.

24. *Before*, when a Verb with its Nominative Case comes next after it, is to be rendered by *antequam*; when a Word of Time or Place, by *ante*, heretofore, *antebat*.

25. *Being*, before *to*, with a Verb, is made by a Participle in *rus*.

26. *Both*, spoken of *two*, is made by *Ambo* or *uterque*; but when *both* is answered by *and*, *both* is rendered by *cum*, and by *tum*; e. g.

1. What will become of the Man that loseth all his worldly Friends, and hath not hope in an heavenly Father, whose Favour lesseneth the Terror of all other Losses?

2. He that getteth to himself better Riches, before he loseth lower Things, is rich after all his Poverty. He that improveth Time to get sure Hope of a blessed Eternity before he dies, is happy not only after, but before Death. Being to depart out of this World, he rejoiceth.

3. Wealth and Honour are both vain. They both sometimes make the Owner worse. He that layeth out his Time upon them, both misseth of better things, and even sometimes is frustrated of his Expectation when he hath obtained them.

27. *But* is rendered several ways: after cannot it is rendered by *non*; after not doubting, not questioning, and such like Expressions, by *quin*; but when it intimates so many, so often, or any Quantity, and no more, by *solummodo*; but for, by *absque*; not but that, *non quod non*. When it excepteth some Person or Thing, from what we have been saying before, by *præter* or *nisi*; sometimes it is the same with *who not*, and must be rendered by *qui non*.

28. *Either* sometimes signifies one of the two, and is then rendered by *uteruis*, *alteruter*; sometimes it is immediately answered by *or*, and then rendered by *aut*, *vel*.

29 *Else*

29. *Else*, after *who?* or *what?* Interrogatives; after *something*, *nothing*, *somebody*, *noby*, is rendered by *alius*; for *other-wise*, *alias*.

30. *So far from*, having *that* after it, is rendered by *adeo non*, with *ut*; as *far as*, by *quantum* or *quod*; e. g.

1. *A Fool* cannot but laugh at all Times, but when he cries. He knows nothing but those two Extremes. He doubteth not, but he hath Reason enough to laugh, if he see but the wagging of a Feather by the Wind. There is none, but is apt to laugh at such an Idiot; but we ought rather to pity his hard Circumstances; but for the Kindness of God we had been like him. It becomes Boys to be of a modest Countenance and Behaviour, and to signify by their Faces, either Mirth or Sorrow before Superiors.

2. Gold and Honour, two great Idols of the World, are worshiped by more than used to appear at Ephesus, to worship the great Goddess Diana: But he that preferreth either of them before Godliness, or setteth them in a chief Room of his Heart, as his God, is an Idolater, as well as he that worshipeth Images, or bendeth his Knees to a marble Statue. There are some, that desire nothing else; they will obtain them; else a Tempest is more calm than their discontented Mind. But if their Wishes succeed, they are so far from being happy, that as far as can be observed, they are less satisfied than when they had nothing. The rich Man would fain be richer.

31. *For*, before a Verb with its Nominative Case, must always be made by *nam* or *enim*. Sometimes it is the same with *as*, and must then be rendered by *in*, with an Accusative; before the Names of Diseases, by *contra*; before other Substantives, by *pro*.

32. *Hither*, with *the* before it, is always an Adjective, and must be rendered by *citerior*, made to agree with its Substantive, which always stands next after it; when it betokens Place, by *huc*.

33. *How*, before Adjectives, and Adverbs (derived of Adjectives) must not be made by *quomodo*, but by *quam*. *How*, with *much*, and a Comparative Degree, by *quanto*.

34. *But if*, must be rendered by *sin*; *but if not*, by *sin minus*.

35. *Not* is omitted after the Verb *caveo*; e. g.

1. *It becometh Children to pull off their Hats; when they meet those to whom Reverence is due from them; for by uncovering their Heads, and bending their Bodies, they shew an humble and obedient Mind. Those Parents are to be blamed, that teach not Civility. But how much more ignorant are they, that think it a Sin to use any respectful Behaviour, and forbid their Children strictly to salute any Man? How clownish are those Children, that are educated by such Parents?*

2. *Take heed thou offend not thy Parents. But if thou hast done any thing worthy of their Anger, be sorry for thy Crime; beg their Pardon upon thy bended Knees, for a Token of thy Repentance. If thou do so, they will perhaps pardon thee; but if not, thou must expect Punishment.*

3. *Sometimes warm things are good for the Tooth-ach, and sometimes cold things. But sometimes no Medicine can cure the Pain. Who would think, the aking of so small a Bone should produce such grievous Torment?*

4. *If thou stand on the hither Side of a Brook, which hath a narrow Bridge, and seest thy Superior on the farther Side, by no means pass over till he have first passed. Give place, in all Places, to those that excel thee.*

36. If *let* stand before a Verb of the first Person singular, the Verb must be made of the Subjunctive Mood.

37. *Like* is not always an Adjective, but sometimes a Verb; viz. when it hath a Person before it in the English; when next after a Verb, *similiter*.

38. *Less*, with a Substantive, with which it may agree, is to be made by *minor*; with a Verb, or *no*, *nothing*, *little*, by *minus* an Adverb.

39. *Much*, with a Substantive, is to be made by *multus*; with a Verb, by *magnopere*; before Comparatives and Superlatives by *longe*; or if *how* be joined with *much*, by *quanto*; if *so*, *tanto*.

40. *More* for *rather*, is made by *magis*; for *hereafter* by *posthac*: *The more*, in the former Part of a Sentence,

by

by *quo*; in the latter Part, answering to the former, by *eo*; e. g.

1. Let a Boy of an ingenuous Mind be commended, and he will study the more diligently. The more he is praised, the more he coveteth further Recommendation. Let me teach those Boys that are of tender Disposition, and my Labour shall be easy; but naughty Boys are always mingled among the good. No Teacher is free from Vexation.

2. Idle Boys like careless Masters; but Parents chuse those that are industrious and virtuous, that their Children may be like them. Parents Care is less, when the Master's Care is certain.

3. The Man provoketh less, that knoweth not his Duty, than he that neglecteth it wilfully. Much Knowledge rendereth a Man unexcusable. How much more safe is he that is invincibly ignorant, than he that is unmoveably obstinate?

4. Many Men see sometimes the Folly of Vice, and say to themselves, I will never more commit that Wickedness; but they forget their Purposes; they strive more to find out Occasions of Sin, than to avoid them.

41. Most, with a Substantive coming immediately after it, is made by *plerique*.

42. Neither, when it relates to two Things spoken before, is made by *neuter*; when nor answereth it, it is made by *nec*.

43. Never, with the before a Comparative, is rendered by *nihil*.

44. Of after a Substantive, and before *mine*, *thine*, *ours*, *yours*, *his*, and *theirs*, is omitted; and that Word, which comes after *of* in the English, made in the Latin to agree with the Substantive which went before *of*.

45. Over, after a Verb, is a Sign only of a Dative Case, and must have no Latin Word for it; e. g.

1. Most Authors, which Boys read, have some hurtful Things in them, but they are not therefore to be rejected. Wholsome Herbs grow among poisonous ones, and yet are never the worse. Good Boys neither regard nor delight in those Things which are unseemly.

34. *But* if, must be rendered by *fin*; *but* if not, by *fin minus*.

35. *Not* is omitted after the Verb *caveo*; e. g.

1. *It becometh Children to pull off their Hats; when they meet those to whom Reverence is due from them; for by uncovering their Heads, and bending their Bodies, they shew an humble and obedient Mind. Those Parents are to be blamed, that teach not Civility. But how much more ignorant are they, that think it a Sin to use any respectful Behaviour, and forbid their Children strictly to salute any Man? How clownish are those Children, that are educated by such Parents?*

2. *Take heed thou offend not thy Parents. But if thou hast done any thing worthy of their Anger, be sorry for thy Crime; beg their Pardon upon thy bended Knees, for a Token of thy Repentance. If thou do so, they will perhaps pardon thee; but if not, thou must expect Punishment.*

3. *Sometimes warm things are good for the Tooth-ach, and sometimes cold things. But sometimes no Medicine can cure the Pain. Who would think, the aking of so small a Bone should produce such grievous Torment?*

4. *If thou stand on the hither Side of a Brook, which bath a narrow Bridge, and seest thy Superior on the farther Side, by no means pass over till he have first passed. Give place, in all Places, to those that excel thee.*

36. If *let* stand before a Verb of the first Person singular, the Verb must be made of the Subjunctive Mood.

37. *Like* is not always an Adjective, but sometimes a Verb; viz. when it hath a Person before it in the English; when next after a Verb, *similiter*.

38. *Less*, with a Substantive, with which it may agree, is to be made by *minor*; with a Verb, or *no*, *nothing*, *little*, by *minus* an Adverb.

39. *Much*, with a Substantive, is to be made by *multus*; with a Verb, by *magnopere*; before Comparatives and Superlatives by *longe*; or if *how* be joined with *much*, by *quanto*; if *so*, *tanto*.

40. *More* for *rather*, is made by *magis*; for *hereafter* by *posthac*: *The more*, in the former Part of a Sentence, by

by *quo*; in the latter Part, answering to the former, by *eo*; e. g.

1. Let a Boy of an ingenuous Mind be commended, and he will study the more diligently. The more he is praised, the more he coveteth further Recommendation. Let me teach those Boys that are of tender Disposition, and my Labour shall be easy; but naughty Boys are always mingled among the good. No Teacher is free from Vexation.

2. Idle Boys like careless Masters; but Parents chuse those that are industrious and virtuous, that their Children may be like them. Parents Care is less, when the Master's Care is certain.

3. The Man provoketh less, that knoweth not his Duty, than he that neglecteth it wilfully. Much Knowledge rendereth a Man unexcusable. How much more safe is he that is invincibly ignorant, than he that is unmoveably obstinate?

4. Many Men see sometimes the Folly of Vice, and say to themselves, I will never more commit that Wickedness; but they forget their Purposes; they strive more to find out Occasions of Sin, than to avoid them.

41. Most, with a Substantive coming immediately after it, is made by *plerique*.

42. Neither, when it relates to two Things spoken before, is made by *neuter*; when nor answereth it, it is made by *nec*.

43. Never, with *the* before a Comparative, is rendered by *nihil*.

44. Of after a Substantive, and before *mine*, *thine*, *ours*, *yours*, *his*, and *theirs*, is omitted; and that Word, which comes after *of* in the *English*, made in the *Latin* to agree with the Substantive which went before *of*.

45. Over, after a Verb, is a Sign only of a Dative Case, and must have no *Latin* Word for it; e. g.

1. Most Authors, which Boys read, have some hurtful Things in them, but they are not therefore to be rejected. Wholsome Herbs grow among poisonous ones, and yet are never the worse. Good Boys neither regard nor delight in those Things which are unseemly.

2. *A Friend of mine lost his Honour the same Day, in which a Friend of yours was created an Earl. But the Conditions of human Things are uncertain. God ruleth the World. To some he giveth both Pleasure and Profit; to others he vouchsafeth neither.*

46. *Self* or *Selves*, must be rendered either by *ipse*, or by adding *met* to the Pronoun foregoing, except in the Pronoun *se*.

47. *Since*, for *seeing that*, is rendered by *cum*, or *quandoquidem*; for *from* or *after*, by *a*, *ab*, or *ex*; for *ago*, by *abhinc*; in other Cases by *ex quo*.

48. *Such*, before a Substantive, by *talis* or *eju/modi*; when an Adjective comes next to it, by *tam*, *adeo*.

49. *That*, after *same*, is rendered by *qui*, or *ac*; after Words of Fear in Affirmative Speeches, by *ne*; if not be added, by *ut*, or *ne non*; e. g.

1. *He is best, that thinketh himself worst; since those that think themselves good, are fuller of Pride than of Piety. He that considereth his own past Life, will find, that he hath always been an Offender, since he was capable of acting.*

2. *Who can say, I have not disobey'd God since my Youth? Who would be guilty of such Pride? Who dare speak such a bold Word? The best of Men sinneth every Day; and what preventeth, that God doth not punish the same Moment that Man offendeth?*

3. *I fear, that those Children will become evil Men, that have seen evil Examples of Parents. I fear, that they will not have Wisdom to shun their Parents Vices.*

50. *The*, before any Comparison, is made by *quo*, and answered by *eo*.

51. *Till*, before a Noun, is made by *usque ad*; before a Verb with its Nominative Case, by *donec*.

52. *Together*, after Words of Time, is rendered by *per*, set before the Word of Time; in Company, at the same Time or Place, by *simul*.

53. *So*, for *also*, is rendered by *etiam*; before an Adjective or Adverb, by *nimis*, *nimum*.

54. *Very*,

54. *Very*, before an Adjective or Adverb, is only a Sign of the superlative Degree, or may be made by *valde*; before a Substantive, by *merus*; e. g.

1. *The more learned a Man is, he either is, or ought to be the more humble; he that is proud of his Wisdom, is indeed a very Fool.*

2. *That is a very excellent Rule, which Christ our Saviour hath given us to observe; viz. Do to others, as thou wishest they should do to thee. Do not tarry till thou receivest a Kindness from another Man; only wait till a needful Time, and then help him, though he be thine Enemy, and have continued to injure thee many Years together.*

3. *It is not strange, that Friends live peaceably together; but it is a Christian's Duty to exercise Amity towards his Enemy; not only to pray for his Benefactors, but for his Persecutors too. Thou canst not observe this Rule too diligently.*

55. *Whether*, answered by *or*, is made by *seu*, *five*; when it notes *which of the two*, by *uter*.

56. *Soever* is latined by *cunque*, added to the foregoing Word. And between it and the Word to which it is added, may elegantly be inserted another Word.

57. *Yet*, answering to *although*, is made by *tamen*; nothing *hitherto*, or *as yet*, by *aduc*; e. g.

1. *A true Christian is happy, whether he liveth or dieth; when Life and Death are before him, he is never in doubt, whether he shall chuse. The Glory of God determineth the Matter.*

2. *Not whosoever professeth himself Religious, but whosoever is truly Religious, is lovely in the Sight of God. Wheresoever that Man dwells, God is with him; though he dies, yet he shall live: God never yet forsook his Servants.*

58. An usual Error among Boys, is caused by the Ambiguity of those Words in the *English* Tongue, *viz. your* and *you*. Which, in our *Idiom*, are properly enough used in speaking either to one Person, or to more than one, but must be latined differently. The Way therefore to avoid that Mistake, is only carefully to consider, whether one Person be spoken to, or more; if the *English*

Words, *you, yours.* refer only to one, they must be rendered by *tu, tuus*; if to two or more, by *vos, vester*.

59. If you find an *English* of a Verb Passive, and considering the *Latin* Word, find it to be the Deponent, tho' that Deponent will sound like a Passive, yet it must not be used as a Passive, but the Words somewhat altered, so as to keep the same Sense, and yet to make use of the Deponent, or an Active in its stead; *e. g.*

1. *A Wicked Man's Greatness is soon forgotten, but the Name of the Righteous shall be remembered for ever.*

2. *The holy Name of God is abused by those that call themselves his Servants, yet run greedily into all Debaucheries.*

3. *The Devices of the wisest Men are frustrated by the wiser God.*

60. The Signs of Cases are sometimes in *English* found by themselves, at a Distance from their proper Word; and in rendering such *English*, must be reduced into their right Place, and not *Latin* Words made for them separately; *e. g.*

1. *Good Instructions are as necessary as Food. Men honour those that they received good Advice from in their tender Years.*

2. *Counsel hath its Effects according to the Man which it proceeds from, and the Mind of him that it is given to; but chiefly according to God's Blessing.*

61. *One another* is made by *alius*, repeated twice according to the Gender of the Substantive; *one* with the other answering to it in another Part of the Sentence, is made by *alter & alter*; *e. g.*

Water and Ice beget one another: The one is liquid, the other condensed: The one is ready for use, the other Servants melt over the Fire. But in Coldness they resemble one another.

One another, may also be made by *in vicem*, an Adverb; with *se* a Pronoun. Let Boys render the former Examples both Ways.

Larger

Larger English Exercises.

After the rendering of Sentences, not only according to the Rules of the Grammar, but also of Particles and other Things observable, it will be Time to proceed to continued Discourses. And before the reading of English Dialogues, Epistles, or such like Exercises, these few Things may not be amiss to be premised for Observation, in order to Boys acquitting themselves the more commendably in that Concern; viz.

Obs. 1. Relative Sentences are independent; h. e. no Word in a Relative Sentence is governed of a Verb or Adjective, which stands in another Sentence; nor doth a Word in another Sentence depend upon any of the Appurtenances of the Relative.

Obs. 2. When a Pronoun of the Third Person is the Antecedent to a Relative, that Pronoun Antecedent is rather to be understood, and only the Relative expressed, as, he that, qui, not ille qui; that which, quod, not illud quod.

Obs. 3. Verbs have many times some Particle or other, which comes after them, and is part of their Signification; for which no Latin is made, only the Verb is to be taken notice of; and which Particle is sometimes parted from its Verb by the Interposition of some other Words; as to lay Burthens upon, to rule with rigor over.

Obs. 4. But, in the Beginning of a Sentence, may be made by sed; but rather by autem or vero placed the second Word in the Sentence: autem must never be the first Word, nor vero.

Obs. 5. Nam is Latin for for, the first Word of a Sentence; but if enim be used, it must be the second Word, never the first.

Obs. 6. Non (especially) must stand before the Verb, and generally all Adverbs, though the English of them stand after the Verb; as, I loved him not, non Amavi, not Amavi non.

Obs. 7. Make not the English by two distinct Words in Latin, for which there may be found one, which fully expresseth it; as, how great? not quam magnus, but quantus; how often? not quam sæpe, but quoties.

Obs. 8. In rendering English and Latin, make not rashly this or that Word to be of this or that Case, merely because it hath such a Sign before it, (which is the Occasion of frequent Errors) but see for some Word foregoing, that governeth a Case by some Rule, and make it accordingly. For the English Signs of Cases, to, of, &c. are liable to a Multitude of Exceptions.

Obs. 9. Never go about to render an English Sentence into Latin, before reading it warily over from the Beginning to the End; and if once Reading suffice not for the thorough Understanding of the Sense and Construction, have Patience to read twice, thrice, or four times, as often as need requires, till thou perfectly understand the Connection of each Word one to another.

Obs. 10. In almost every English, if but consisting of five or six Lines, thou wilt meet with, it may be, one or more idiomatical Expressions, which will be bald, if rendered verbatim. In such Sentences consult not the Dictionary, but either a Phrase-Book (such as Willis's Anglicisms Latinized, Walker's Idioms, or any other, which the Master shall have recommended to thee) or (which would be the more commendable of the two) bestir thyself of some apt Expression, which thyself hast read, and which thou hast been bidden to treasure up either in thy Memory, or a Note-book. The Idioms of one Language cannot be tolerably rendered but by the Idioms of another.

Obs. 11. When there is a Relative Sentence, or a Parenthesis in the English, read the rest of the Sentence, from one Period to another, leaving that Relative Sentence, or Parenthesis out; then thou shalt clearly see the Dependance of each Word, and shalt thereby avoid much of that Difficulty. And when thou hast read it so till thou understand it, then proceed to Translation.

Obs. 12. Though an artificial Placing, and Ordering of Words, be not essential to the true translating of a Sentence, yet it is ornamental. Take heed therefore, that the Words stand in some convenient and pleasant Order. Take notice therefore, That,

1. The Oblique Cases stand most handsomely in the Beginning

ning of a Sentence, the Verb in the End, and the Nominative Case between both.

2. The Substantive of the Genitive Case stands most elegantly before the Substantive that governs it.

3. The Adjective is more neatly set before the Substantive, than after it.

4. Comparative and Superlative Adjectives, or Adverbs, stand most gracefully in the End of a Sentence.

5. If you have a Substantive and Adjective of the Genitive Case, the former Substantive governing may elegantly come between them; as *Cæsareæ Clementia Majestatis*.

6. Between a Substantive and Adjective, which are not of the Genitive Case, another Substantive of the Genitive; as, ——— *Vera Justitiæ laus, humillima subditorum obedientia*.

7. A Pronoun Primitive comes elegantly between a Pronoun Possessive, and a Substantive that it agrees with; As, *en offero meum tibi auxilium: tuum mihi consilium expeto*.

8. The Vocative Case, the Verb inquit, and ait, must not be set first, but second or third in a Sentence.

9. Longer Words conclude a Period most sweetly; h. e. of three or four Syllables.

10. Yet beware thou make not a Sentence ambiguous, hard to be understood, in over striving to place Words artificially; for there is no Elegancy in Ambiguity.

11. Many Words that begin and end with Vowels, sound unpleasantly; they cause an Hiatus, too much gaping; *Magna avi istius utilitas — summo ore obveni auxilio*.

12. Two Words meet not handsomely together, whereof one ends with the same Consonant, with which the other begins; as, *Puer rudis literarum, ingens strepitus*. Dispose such Words otherw ise, as *strepitus ingens*.

13. Many Words of the like Sound in the ending, meet not gracefully; as *Multarum & Magnarum miseriarum origo est ambitio*. Avoid such Concurrence, by parting those Words, or using other Words in their stead.

Obs. 13. In seeking Latin Words in the Dictionary, make use rather of the first or second that you find, than of those that

that follow. And refuse to make use of those which are very near the Sound of the English; Natio for a Nation, commendo to commend, salvatio for salvation, vexatio for vexation, &c., unless there be no other, as tentatio for temptation.

Obs. 14. Sometimes the same English Word may have divers Significations, and that in the same Discourse. In order to the right rendering of such Sentences, it is requisite to treasure up such Words as occur in Authors, or are taken notice of, in correcting Exercises, by the Master, that the several Latin Words, which answer to the several Significations, may not be used promiscuously; as, to marry, hath four Significations; Nuptum dare is to marry, when it is spoken of a Father marrying his Daughter to any Person, or giving in Marriage; Matrimonio jungere, to marry, spoken of the Priest marrying a Couple; Uxorem ducere, a Man marrying a Woman; Nubo to marry, when it speaks of a Woman being married to a Man, or marrying a Man. And many Words there be of the like diversity, which must carefully be heeded.

Dat Pater aut Mater nuptum, jungitque Sacerdos;
Uxorem duco; nubit at illa mihi.

Obs. 15. Sometimes an English Verb, of the third Person, is rendered by a Latin of the second; which is, when in an Interrogative Sentence, the Nominative Case to the Verb is a Man or One; then make no Latin for Man or One, only put the Verb into the second Person; as, Quid facias in hac re arctissima? What shall one do in such a perplexed Business? Quid dicas? What can a Man say? How could one refrain? Quomodo abstineres?

Having committed to Memory these few Notes, the following Englishes will not be difficult.

DIALOGUE I.

The Master and the Scholar.

Maſt. **B**OY, you have always been dear to me, above the reſt of your School-fellows. *Sch.* I have great Reaſon (honoured Sir) to believe that you love me. The daily Care that you take in teaching me, not only thoſe Things that belong to Learning, but alſo which conduce to Piety, is a Witneſs of your Love, which I can no way recompenſe, but by hearty Thanks, and willing Obedience. *M.* Diligence in teaching is the beſt Opportunity I have to evidence my Love. But the more I love thee, the more it grieves me, when I ſee thee more idle than other Boys, whom I make not ſo much account of. My Love conſtrains me to be angry with thee, when thou neither ſtudeſt to pleaſe me, nor to profit thyſelf. I find, that Learning is not pleaſant to thee, as it was formerly. *S.* Sir, I dare not deny that I am guilty; but I earneſtly intreat you that you would forgive me. *M.* Pardon hurts thoſe Boys that are not of an ingenuous Spirit, and that ſtrive not to requite their Maſter's Clemency by better Diligence. It is as eaſy to ſpoil Boys by forgiving, as by puniſhing. *S.* Believe me, Sir, but once, and if ever I offend hereafter, ſpare me not. *M.* Thou haſt often promiſed me Amendment, but thou ſeldom art as good as thy Word. *S.* I confeſs I have broken my Promiſe, but let your Mercy pardon that Fault too; I am reſolved, Sir, to forſake all my idle Companions, to leave off my evil Cuſtom of playing; to ply my Books, and to become a new Boy, as if I were not the ſame that I have been. *M.* You deſign to do theſe Things, while you are under Fear of Punishment; but when you have forgotten the Fear, you will return to your former Folly, at the bidding of the firſt naughty Boy. *S.* I will beg of God to give me Power to perform what I promiſe, for without him we can do nothing, as I have heard from your Mouth. *M.* I like that Word: Pray to God earneſtly;

and he will answer thee. I will pardon thee, but thou must strive with all thy Might, as well as crave Divine Help. *S.* I will, Sir, do both; I will both pray and strive, and I hope I shall not be unworthy of your Clemency; you shall not repent of your pardoning me. *M.* I shall love thee most dearly (my dearest Boy) if thou consult thine own Profit hereafter, and study diligently. And (which is more desirable) God shall bless thee, he shall increase thine Understanding and Wisdom; for he giveth Wisdom as well as Riches to the Industrious.

D I A L O G U E II.

Thomas and Giles.

T. **W**H Y do you cry? What hath befallen you?
G. I have offended God by disobeying my Parents, and I know not what will become of me: I am ashamed of my Ingratitude. *T.* You are far more happy than they, that, having committed a Fault, deny that they are guilty; or if they confess, they are not sorry for it, as thy Tears shew thee to be. *G.* I am indeed grievously guilty, and I am afraid God will not pardon me. *T.* God is indeed angry with stubborn Children; but if they beg Pardon of God, he will forgive their Sins. God delighteth to shew Mercy; it pleaseth him to see Sinners repenting. *G.* I have been guilty of this Fault many Times, notwithstanding that I have promised my Father better Obedience. *T.* Be of good cheer, I will intreat your Father to pardon you, and he will pray for you, that God also may be reconciled. *G.* My Father is a Man of a most sweet Temper; he was reconciled before I came from Home; he was even ready to pardon before my Repentance. *T.* I am glad of that; beware thou displease him not for the future, that God may bless thee. If thou study to obey God and thy Parents, thou shalt be kind to thyself, thou shalt live comfortably, and enjoy eternal Happiness. *G.* By the Help of God, I will be obedient.

D I A-

DIALOGUE III.

Master and Scholar.

S. **S**IR, I intreat that you would be pleased to grant me one Request. M. If my Grant may profit thee, I will not deny; if thou ask those Things, which tend to thine own Hurt, I must refuse. S. I only beg, Sir, that you would be pleased to repeat to me those Instructions that you gave to our Form Yesterday. M. I like well thy asking such Things. But thou knowest, that I always admonish the whole School together, not one particular Form. Where wert thou, when I was admonishing? S. Sir, I was not at School Yesterday in the Afternoon, because my elder Brother was then returned from *Italy*; my Father bid me stay to spend my Afternoon with my Brother. M. That indeed is a sufficient Reason, if thou speak the Truth. S. I dare not lie, Sir. M. Why didst thou not ask some of thy School-fellows rather than me? They certainly can remember those few Precepts which I gave them. S. The hearing of them from your Mouth, Sir, will more affect my Mind. M. I will grudge no Labour, whereby I may benefit thee: I will tell thee in short — I told them how necessary it was, that besides Family Prayer, and the Prayers which they are present at in the School, each Boy privately pray to God every Morning and Evening with upright Heart, and religious Mind. So God shall bless him Night and Day. He that doth not begin and end the Day in committing himself to the Care of the Almighty God, seemeth to separate himself from God's Family, and is most unworthy of his fatherly Protection. — I charged them all the Day to be diligent at School, and obedient at Home. God revengeth Injuries offered to Parents, and Shame recompenseth the Slothful. — I endeavoured to dissuade them from Lies. Speak the Truth at all Times. It is not lawful for Boys to lie, to avoid Danger or Punishment: rather suffer than sin. If thou be worthy
of

of Punishment, confess thy Guilt ingenuously, lest after thou hast made thy Master angry by committing, thou make God thine Enemy by denying. Lie not in Mirth. Jestings Lies bring serious Sorrows. He is a Fool, that destroys his own Soul to make others Sport. I admonished them of the horrid Nature of Oaths; they are like Darts, that being shot out of the Mouth, rebound, and smite the Shooter's Heart. Swear not by sacred Things, for they ought never to be mentioned, but for the Confirmation of weighty Truths, before those that have Power to demand of thee an Oath. He that feareth God, feareth an Oath. And lastly, I put them in mind of that Duty, which I have frequently admonished them of, to wit, that they be mannerly and observant towards Superiors, and courteous towards Equals.

I then minded them but of these few Things; observe thou them also that God and Man may love thee. S. I thank you, honoured Sir, I will observe.

DIALOGUE IV.

William and Bartholomew.

W. **W**hither is this Man gone, that killed his Mother? **B.** Is it possible to be imagined, that any Man should be so bloody? **W.** You know well enough whom I mean, *viz.* him that two Men pursued last Night. **B.** I heard some Men talk of a Murderer, that was put into Prison; but I know not whether it be the same you speak of, or another. **W.** I suppose then that it is he; he is a bloody Man, he killed his Mother, which is worse than common Murthers, He stamp'd upon her after he had wounded her; and after that barbarous Act, broke her Skull with an Hammer, which increases his Guilt. **B.** The Murder and the Circumstances which you speak of, are very barbarous. Nor is it a false Report, that I have heard. But what moved him to do it? **W.** Men talk of many Causes, according to their various Suspicions, which I have not now Time

to tell ; but the most probable Report is, That he did it, that he might the sooner enjoy the Money that she had hoarded up for him. *B.* To what a pass are Things come ! It is hard to be known what a Man any one is. I am sure all Things were given him that he had need of. But the Devil tempted him by Desire of Riches, than which nothing is more prevalent. He that is forsaken of the Grace of God, hearkeneth to Satan, and committeth all manner of Wickedness that Hell can devise. Pleasures and Profits are the Devil's Snares, which Men are easily taken in. *W.* So hasty Heirs, that shorten their Parents Lives, shall have their Inheritance in Hell.

DIALOGUE V.

Mark and Anthony.

M. MY Father's Apprentice is fled from his Service, and hath taken away Store of Money with him, besides my Father's Horse that he took out of the Stable, and many other Things, that used to be committed to his charge, as a faithful Servant. He hath committed many Things worthy of Punishment before this ; but now he hath done more Evil, than in all the rest of his Life. *A.* As I remember, I have heard your Father commending him formerly. *M.* He hath been always accounted one of an excellent Nature. When he was a Boy, every body thought him a Child of great Hope. And since his riper Years, most Men that knew him, have thought him a Servant of most faithful Conscience. *A.* He had need of a great deal of Honesty, that can behave himself honestly among so many Temptations, which lay wait for a young Man. If he had had Help from God, which he had great need of, he had been safe from Satan's Temptations. *Pythagoras*, the Philosopher, was wont to liken young Men to Colts ; and that Comparison was fit ; for unless they be restrained with a Bridle, they rush headlong into their own Destruction. *M.* I was always afraid that he would be an unprofitable Servants,

Servant, and I was sorry when my Father took him Apprentice. *A.* Did you not say he was well thought of? *M.* I knew one thing of him, which made me doubt concerning him. He was my School-fellow, and was very idle and stubborn in School, he never had my Master's Love. *A.* It is then no Wonder that he is now wicked. Those that are Rebels in the School, are Knaves in the Shop, or Fools. A perverse and idle School-boy seldom becomes a good Servant. He is wise, that being to chuse an Apprentice, consulteth the Schoolmaster more than the Parents.

DIALOGUE VI.

Master and Servant.

M. **W**Hilst thou never become wholly good, *Harry*?
S. You use to say, None is perfect, Sir.
M. Dost thou cavil at my Words? I mean, wilt thou never wholly lay aside thy Sloth? *S.* I will endeavour, Sir, to please you always for the future. *M.* I wish I might believe thee; thou seemedst sometimes a Boy of most tender Spirit; but soon after, all Hope of thee vanished. Thou art like a Man that I have heard of, that never knew his own Mind; if he had determined one thing one Moment, he changed his Resolution in the next; his Thoughts were not his own. I never knew but two Boys like thee; *Thomas Fallacio*, and *William Futurio*, two Neighbours Apprentices; the one (I think) is as bad, the other worse than thyself. I am sorry thou shouldst give me Cause to say so of thee. *S.* I repent, Sir, that I am one of that Number; but I will first amend, that they may imitate me. *M.* Be as good as thy Word; if thou be, as thou hast a great while been called idle, thou shalt be hereafter esteemed the best. All the Neighbourhood will commend thee. But I fear thou wilt sleep to-morrow Morning void of Care; I wish God may give thee Help to be more faithful. *S.* It is expedient for me to be industrious, Sir, and I will be. *M.* Thou wilt

wilt reap the Benefit of thine Industry, when thou comest to Man's Estate; the more careful and diligent thou art in my Business, the fitter thou wilt be for thine own; I exhort thee as well for thine Advantage, as mine. S. I most readily believe you; I thank you, Sir, for your kind Admonitions.

DIALOGUE VII.

Master and Scholar.

M. **T**WO Days ago thou desiredst of me a Repetition of some Instructions of mine; I now demand of thee Attention to a few more, which I would fain have fastened in thy Mind, that thou mayest be ignorant of nothing that may tend to thy Good. S. Most readily (honoured Master) will I attend; for I firmly believe, that you aim at my Good. M. Thou mayest believe it; but if not, I myself am assured, that out of a conscientious Care for thee, I speak and act all Things. And therefore, together with the former, remember these Documents also.

1. Therefore, be of a Catholick Spirit; love all the World; love thy Friends, because they deserve it; love thine Enemies, because Christ commandeth. Requite not Injuries with Injuries, but return Good for Evil. Abhor Revenge; it was honourable sometimes among Heathens, but it is most uncomely for a Christian.

2. Think no Evil; when thou feelest evil Thoughts arising within thy Mind, divert thy Meditation immediately to something of Good. Contraries drive out one another.

3. Learn Good of every one; observe the Virtues of good Examples to imitate them; observe the Vices of bad Examples to avoid them.

4. If thou knowest thy School-fellow guilty of a Crime, admonish him privately, and tell me not of him, for I delight not in punishing; try if thou canst by thy Arguments reform him; thou shalt then do a blessed

Work; but if he hearken not to thee, make me acquainted, lest thy Friend be ruined. It is no Part of Friendship to conceal deadly Vices; thou shalt merit his greatest Love by revealing them; and tho' he, a wicked Boy, curse thee, God shall bless thee. Yet I would by no means have thee a Tell-tale, or common Accuser. Never discover, but when there is Necessity, and the Safety of a Boy requires it.

5. Hope not for Safety in Sin, because most Men go that way; Companions will not make the Flames of Hell the cooler; the more Fuel, the hotter the Flame will be.

6. Abuse not the Sabbath, nor employ it either upon thy School Business (for I had rather that were never done, than thou shouldst lay out that Day upon it) nor upon Recreations. It is the Lord's Day, not thine own; worship God on that Day, so shall he bless thee all the Week after. Those that work in God's Time, shall not lose their Labour; and those that play in it, shall repent of their Sport.

7. Never use the Name of God irreverently: he is a jealous God. Be afraid to mention his Name without a mental Adoration.

8. Jeer not others upon any Occasion; if they be foolish, God (not themselves) denied them Understanding; if they be vicious, thou oughtest to pity them, not to revile them; if deformed, God framed their Bodies, and wilt thou scorn his Workmanship? art thou wiser than the Creator? if poor, Poverty was designed for a Motive to Charity, not to Contempt; thou canst not see what Riches they have within; especially despise not thy aged Parents. If they be come to their second Childhood, and be not so wise as formerly, they are yet thy Parents, thy Duty is not diminished.

9. If Providence promote thee to Riches and Honours, be not proud; God giveth thee those Things for other Ends; if thou abuse them, he will take them away.

10. Take not any Thing that is thy Parents, without their Leave; nothing is thine till it be given thee. He that steals, is never the less a Thief, because he robs but his Father or Mother.

11. Be

11. Be always content: Children's Will is limited. Murmur not against thy Parents, nor against thy Master, much less against God.

12. Never talk of those Things that concern thee not; be not a Busy-body.

Observe all these Things most devoutly, the Sum of all which is *Obedience*, for that one Word comprehendeth the whole Duty of a Child towards Parents, towards Master, and towards God; let that little Word be engraven on thy Heart; and if thou observe it when thou art a Man, thou wilt be useful in the Commonwealth, and loyal to thy Prince.

8. You have given me, Sir, a Compendium of my Duty. I am by Nature more forward to Evil than to Good: How shall I conquer that Inclination? *M.* God can overcome all Difficulties; rely upon him, and he shall give thee Strength.

E P I S T L E I.

S I R,

I Were ungrateful, if I should not return you the greatest Thanks for your Readiness to do me Good. But Actions do not always succeed according to the Design of the Agent. I am sorry I have Cause to complain of the Servant you sent me the last Week; I am scarce at leisure to write of what a bad Disposition he is. I will only mention some few of his Features; by them you may conjecture of the rest. He is greedy after Victuals, but he is unwilling to work; he is sottishly ignorant of all the Offices of a Servant. I never knew any Memory like his, he is forgetful of all my Commands; he sometimes seems doubtful in Mind, whether or no he should presently forsake mine House, because of the Heaviness of his Labour; he is guilty of all Vices, which make him unfit for Service. For my part, I think he is the most stupid of all Block-heads. I have one young Man, that I keep, whom it hath pleased God to deprive of his Understanding, but I think this last Fellow is the more unprofitable

profitable to me of the two. Many brute Creature^s are more docible than he, by many Degrees; he is not only void of all Good, but full of Wickedness and Vice; worthy of Stripes every Hour, unworthy of Praise, yea, even of Life; he is of kin to a Beast; he is fit for the Work of a Beast, not of a Man. It is hard for me to express his Qualities; I have resolved to banish him from mine House, lest my other Servants should grow like him. Be pleased to pardon my tedious Lines about so ill a Subject, and not think that I accuse, Sir, your Endeavours. You were ignorant (I without doubt persuade myself) of his Faults, for you wrote to me, that you had heard him commended. I only blame mine own Success: But as for you, I have never the less Cause to assert myself,

Your Obligated Servant, T. P.

E P I S T L E II.

Honoured Father,

I Cannot but acknowledge, that it is my Part to write to you as often as I can; to leave other less necessary Things, and prefer my Duty to you before them. 'Tis the Duty of Children to please their Parents; and you have often told me, how much you were pleased to receive Letters from me. Ungrateful I; that do not greedily embrace, and zealously answer the Love of so good a Father. 'Tis a Father's Part to love; If I should say you have done your Part, these Words were too feeble to express your constant Affection; but I blush to think how justly you may blame me for Ingratitude in neglecting my Duty. You have been a Father, but I have not been a Son; I have the greatest Reason to value your Love at a great Rate; but Boys that displease their Parents, like me, are not to be esteemed. Yet (honoured Sir) after all this my Confession and Accusation of myself, let me beg, that you would please to take in good Part this Letter, as a Token of mine Obedience. I have *gratis* all that I enjoy,

I enjoy, yet I presume to offer my Pepper Corn, as my Acknowledgment, and oftener than once a Year, because I am daily receiving. Condemn me not for my former Neglect, tho' I deserve it; acquit me from my former Punishment. Mine own Thoughts accuse me of most heinous Crimes; for what is more heinous, than Folly and Ingratitude? I must accuse myself of both; but I hope you cannot but pity me, and have Compassion of mine Ignorance. I remember your former Goodness, which pardoned great Crimes, and the Remembrance thereof makes me now hope to obtain your favourable Pardon, which I again earnestly intreat; if I obtain that, this Letter hath done its Office; and none shall be more happy, than, Sir,

Your Obedient Son, J. M.

E P I S T L E III.

Dearest Brother,

I Have now been three Weeks in the Country, and Divine Providence hath made my Journey safe and prosperous. I have fully accomplished the Business which I had to do for you; an Account of which I know will be very grateful to you; I will therefore send you a Letter about that Business the next Week. At present I only acquaint you in general, That it is done, and add thereto the great Kindness that I received of my former Master, when I went to see him at *York*. If I had done nothing else but visited him, I should have thought my Journey had profited me enough: The Sight of him delighted me very much; he is certainly a most excellent Man; I know none that may be compared with him, he is a Man of so great Learning and Godliness. I do not love Comparisons; but I never found any Man that could equalize himself to him. One may compare him to *Plato* for his Temperance and Moderation. You will perhaps ask what he gave me, when I was at his House; but I went not to receive any thing of him; he gave

gave me some good Admonitions; a Gift which pleased me better than Gold or Silver: and besides, he returned me a Book which I left there last Year. He bad me at all times (when I have need) to ask Counsel of him; I promised him I would obey his Advice: If I should not please him as far as I can, I were mine own Enemy, and ungrateful to him, having received so many Kindnesses from him; I will love him and honour him as long as I live. Dearest Brother, I could not but write these Things to you; but having used Boldness enough already, I will not try your Patience too much, lest you should complain (as you used to do) of the Tedioufness of the Letters you receive from

Your Affectionate Brother, B. J.

S I R,

YOur unwearied Questionings after my Refusals, seem to intimate, that you think me inconstant; but I scorn such a Mind. That Thing which you desire to know, was committed to me as a Secret by your Uncle; if to reveal it, would do you Good, yet after I had promised him Secrecy, your utmost Diligence should never extort it from me; but to disclose this, would not help, but hurt you. Your Advantage only was the Argument, which persuaded your Uncle to command me Secresy. He charged me to tell no body; should I now become a Tattler, he would never believe me more, and would have just Reason to be angry with me. Leave urging me therefore, and never write to me about it any more. For know, I am of a more generous Spirit than to betray innocent Secrets. The more you attempt, the more unmoveable I shall be. Our Master (I remember) used to threaten us with his severest Anger, if we searched into the Secrets of others. It is no less an Honour to any one not to ask, than to another to conceal. I prefer that Friend, that asketh little, before him that would fain know every Thing. It would be a Praise to you, if you were content to be ignorant.

Be

Be pleased therefore to vindicate your own Honour, and to satisfy me by your Silence; for a thousand new Persuasions shall never extort that, which it will do you no Good to know, from

Your Friend, as far as I honourably may, E. C.

D I A L O G U E VIII.

Master and Boy.

B. SIR, that Boy kick'd me with his Foot. *M.* What Injury did you do him? *B.* I did but touch him with my Glove. *M.* You may think you did not hurt him; but none can tell the Effect of a Blow, but he that feels it. *B.* He was not at all hurt by my Blow; but he struck me out of Malice, he kick'd me with great Earnestness, he hath some old Grudge against me. *M.* If it be so, I will be angry with him, for I hate Malice. It hath cost me much Labour to endeavour to promote Love amongst you my Scholars; but I strive in vain, for you often quarrel. *B.* He tore in pieces my Book last Week, which cost *Two* Shillings; my Father bought it a Month ago for me at *Cambridge*. *M.* Why did he tear it? *B.* Because I would not sell it him for less than it cost me; whereas I dare not sell it at all; for you, Sir, have often commanded us to sell nothing. The Book is very scarce, it is worth a Crown, my Father bought it cheap. *M.* This Age abounds in Wickedness; Boys are full of Folly, they want Wisdom to oppose their own violent Passions; they know not how to use those Beginnings of Reason, that they are endowed with. They consider not the Torment of Passion; an angry Person enjoyeth no Peace, he changeth his own Rest into Trouble, and passionate Boys create me much Vexation by their Quarrels; they deserve very ill of me. *B.* I was not in fault (*Sir*) I was sitting quietly, and doing my Duty. *M.* I have heard of many, that you are as bad as the worst. You are born of a passionate Father, and you will be like him. *Me-thinks*

thinks you should be ashamed, that Boys, whom you excel in Learning, should excel you in Virtue. I am doubtful in Mind what I shall do; I fear you are both guilty, and both to be punished for it: I will not suffer Boys to injure one another; I will search into the Business: if I find you guilty, you shall be deprived of my Favour. You shall not be beaten by Boys, but you shall not abuse them. I will judge rightly as far as I can.

EPISTLE V.

Honoured Father,

I Have a great Desire to see you, and mine other Friends; I have the greatest Reason to love and honour you; and I cannot but desire your House more than School, though I am very desirous to learn. Be pleased to grant me my desire this once, and to send a Letter to my Master, that he may send me to you. To speak the Truth, I have a Mind to live with another Master, or to come and live with you, that I may go to School in *Canterbury*, near you. My Master is such a severe Man, that I had far rather plow than continue here. My Tasks are also so heavy, my Burthens so great, that I cannot undergo them. If you shall please to suffer me to come to you, I shall return you greatest Thanks; it is hard to be expressed, how much my Mind is at Home. I will go to my Cousin to fetch the Cloke which you lent him, and will bring it with me. Honoured Sir, pardon my Boldness in asking, and let me hear good News, which may rejoice me. I will be willing to obey your Pleasure in all Things; I will be content either to live with you, or with my Uncle at *York*, or with any Friend of yours, wheresoever you please: Only let me be removed hence, whereby you shall add one more to the innumerable Obligations, wherewith you have already bound

Your Obedient Son, S. H.

*London, November
28, 1686.*

EPISTLE

E P I S T L E. VI.

Son,

I Have been formerly greatly rejoiced at receiving Letters from *London* from you ; but that which came to me last Week, was most unacceptable and troublesome : I was grieved, when I perceived in you the Beginnings of Inconstancy and Idleness ; for all your Arguments are drawn from these two *Topicks*, which my Authority shall confute. You seem to hope, that your Father is like yourself ; but how foolish is that Expectation ? Know, that I not only resolve, never to gratify your unreasonable Request, nor to satisfy your foolish Mind ; but if so learned, so virtuous, so diligent, and faithful a Master please you not, you shall be banished from my Sight. I will send you (against your own Will) to *France* or *Holland*, where I will find out for you the severest Master. If I believed your Master (whom I love and honour) were austere beyond Reason and Moderation, I would most certainly deliver you from his Injustice ; but I think quite otherwise of him ; nor will I believe your Accusations, much less will I hearken to the Complaints of the Difficulty of your Tasks : All things are easy to Industry, all things difficult to Sloth ; and your Master is more prudent, than to command Things impossible. When I came to *London* last Year, I lived in your Master's House a whole Month : I then heard no Complaints from you ; you were content ; and myself observed something of his prudent Care, and excellent Wisdom, in managing the School ; and whence this new Weariness proceeds, I cannot otherwise conjecture, than by thinking, that you begin to be more idle than formerly ; and instead of removing you, I shall most certainly request of your Master, that he will nip the Weed, before it increase to a greater Strength, and urge you the more closely to your Study ; not to slacken the Reins, but straiten them : An excellent Medicine for the Disease that you are sick of. In short, Son, I highly esteem and approve of your present

G

Master,

Master, nor shall you be removed yet from his Care and Government, till I certainly know some intolerable Injustice, which I never expect to find. Nor shall I hearken to your Reports, nor for them the sooner slight or suspect him. Resolve therefore to study diligently without Weariness, to please him without Grudging, to obey him most willingly, to love and honour him continually; so shall you reconcile him, whom your Complaints have angered.

Your careful Father, W. H.

DIALOGUE IX.

Lawrence and Edward.

L. I Cannot but acknowledge thee to be far more learned than myself; let me therefore have the Benefit of thy Help to inform my Ignorance. I will love thee, if thou wilt communicate. **E.** It is not in my Power to cure thy Defects, nor to give Understanding. God only can give Wisdom. **L.** It is true, but God useth Means to bring to pass his Purposes; thou mayest help me, and I question not but my Father will recompense thy Love. **E.** I will do as much as I can freely. In what dost thou want mine Assistance? **L.** In translating *English* into *Latin*. I observe, that thy Exercises are every Day commended, and our Master propounded thy Care for our Imitation; let me hear by what means it comes to pass, that thy Exercises are so commendable. **E.** I should be glad, if all my School-fellows pleased my Master every Day, that they might advance in Learning, and he might rejoice in their Benefit. I will conceal nothing from thee. I always take notice of all the Phrases, or neat Expressions, which I find in Authors: I write them down, and have now a great Treasure of them, so that I have almost one in readiness for every Occasion, and the most of them I have committed to Memory. — Every great Mistake, which I am guilty of, I write down in a Book, which I read over once a Week, that I may not commit the same Error twice. When our Master is correcting our
Exer-

Exercifes, I always attend moft diligently: I fix mine Eyes upon him, and my Mind upon his Words. If any other Boy have a better Phrafe, or Manner of expref-
 fing, than I, I certainly take care to remember it. If the Exercifes of any Form be corrected, when my Task is done, I attend to that which feemeth not to belong to me; I think it concerns me to liften to every Thing, that I may get Good by.——Having furnished myfelf by thefe Methods, and prepared my Underftanding, I fet about my Exercife, which I always read over before I begin to tranflate it, as our Mafter hath moft wifely commanded.——I never write down any Word or Phrafe, before a certain Knowledge, or accurate Enquiry, whether it be fit for my Purpofe. If I at all doubt, I never reft till I be certain. If I cannot find out what I feek, I ask the next Day; I fcorn not to learn of the meanef Boy; much lefs do I neglect to ask our Mafter, if no body elfe know. I never flightly pafs over any Difficulty; the more Pains I take at one time, the lefs Labour fhall I need the next Exercife. I always appoint myfelf a certain Meafure of Time for my Exercife, a Moment of which I never beftow upon any other Bu-
 finefs; I never ceafe till I have done; I interrupt not myfelf, nor ~~uffer~~ the deareft Friend to interrupt me; my Supper and my Sleep always give Place to Bu-
 finefs. Moft Boys are eafily diverted, which utterly hindereth Accuracy.——I read over each *Latin* Sen-
 tence by itfelf (after I have made it) twice or thrice, and at laft the whole Exercife again and again, deli-
 berately, to obferve any Errors, which I have commit-
 ted, which I correct myfelf, before the Mafter over-
 look it.——And laftly, I never am hasty, but allow Time enough to each Word and Sentence. Many Boys bring always bad Exercifes, for want of patient Confuleration.——I have now answered thy Queftion, and told thee the chief Things, which I obferve. *L.* I heartily thank thee, I will imitate thee for the fu-
 ture.

DIALOGUE X.

Thomas and John.

Th. **I** Was told, that your Brother had displeased his Master, and therefore was not only chidden, but beaten. *J.* That Boy is worthy of a Whipping, that told you : for though I have no Desire to accuse any one for a Fault before my Master, yet it is not fit, that Punishments, which any one suffers in the School, should be published openly. *T.* You are to be commended, who are careful to observe the Laws of the School ; but do not ask me the Boy's Name, that told me this Thing, for indeed he was afraid, lest any of his School-fellows should hear of it. But I also understand, that you excel many other Boys in Writing, which I am glad to hear. *J.* I must not tarry now, for I am to buy some Book that I have need of. *Farewel.*

DIALOGUE XI.

Thomas and Richard.

Th. **I** F I am not deceived, I saw your Brother weeping when I called you. *R.* Both my Brother and Sister wept, and they had Cause to weep, for my Father was angry with them. *T.* What Fault had they committed ? I know that they are of a good Disposition, and therefore surely they would endeavour to please your Father ; and though it is not good to enquire into other Men's Business, yet tell me their Faults, if you please. *R.* My Father was about to take a Journey to receive some Money, which a Countryman, my Father's Tenant, owed him ; but he wanted a Saddle, and therefore sent my Brother and Sister to buy him one. They went, but tarried so long, that at last he could not go. This was the Cause of my Father's Anger ; for they tarried talking with our Neighbour's Daughter, whose Company they loved. *T.* They did ill.

D I A.

DIALOGUE XII.

Henry and Robert.

Hen. **H**OW can you expect God's Blessing, who do not study to please your Father? *Rob.* You always take liberty to accuse me for my Faults: I have had Chiding enough at Home to Day: I did not expect to be chidden abroad also. *H.* Dost not thou fear the Punishment, that God, the just Judge, whose Eyes behold all Men's Actions, hath threatened against such Children as do not obey their Parents? I wonder, that you are not ashamed of your Wickedness, by which you break the Laws both of God and Nature; and believe me, if you do not amend your Manners, you will repent of your Folly, when it is too late. What if your Parents, whom you are so disobedient to, should cast you off? Remember my Word, which I speak not out of Hatred to you, for I pity you. Reform your Life, and then both your Father and you will have opportunity to rejoice.

DIALOGUE XIII.

Thomas and Francis.

Th. **H**OW do you, my good Friend *Francis*? *Fran.* I am heartily glad that you are in Health: my Brother *Richard* desired me to remember his Love to you. *T.* I thank both him and you. *F.* How much did that Book cost you, that you have in your left Hand? *T.* It is a Book, than which I never saw one more handsomely bound, and yet it cost me but a little; for he that sold it me, did not understand the Book's Worth. *F.* Did a Bookseller sell it you? *T.* No, I bought it of one that found that and another Book in the Street. *F.* I pity him that lost them; it may be, he hath Sorrow enough. It is probable, that it was some careless Boy, whose Parents have been sufficiently angry with him; yea it may be, he hath been beat soundly. But thus we see it often, that one's Loss is another's Gain: but I must not tarry now, lest I lose the Opportunity to send this Letter. *Farewel.*

DIALOGUE XIV.

Joseph and Philip.

Jos. I Have brought you the Book that I borrowed, when you and I were in *London* together, and I intend to buy me such a Book, for it hath taught me much Wisdom. Doubtless its Author was a Man of great Piety, as well as Learning. Some Books are scarce worthy of reading, but others deserve to be read an hundred Times. How much did the Book cost you? *Phil.* It cost me five Shillings, and I do not think it dear; for it is a Book, than which I never read any more learned and pious; yea, every Leaf thereof is a Honey-comb full of most sweet Honey, drawn from the best Flowers. I bought it over against the *Exchange*, at the Sign of the *Black-a-moor's Head*, of a Bookseller who never used to deceive me. *Jos.* It is the same Bookseller that I use to buy Books of; he will not offer his Books at a greater Price than others; and for the most part his Books are most neatly bound. *Farewel.*

DIALOGUE XV.

Thomas and John.

Tho. I Saw the Man that your Father sold his Horse to, walking in the Street. *J.* Which Street? For my Father would be glad to see him; my Father hath need of Money, and the Man that you speak of, owes him fifty Pounds (if I am not mistaken) which he hath often promised to pay, but hitherto he hath deceiv'd him. *T.* Then he is like a Man that came to see my Father, intreating him to lend him three Shillings, promising to return it in an Hour; but Summer will be colder than Winter, and Winter will become Summer, e'er the Money will be paid. *J.* It is very likely now a-days. It is not good to trust a Man we know not. The Care of some is to get Opportunities to cheat

cheat their Neighbours. They study only to please themselves, tho' they wrong others. But to obey God, the highest Judge of all, is better than to enjoy the Riches of this World, if God be angry with us. But we must use Wisdom (which many want) that we neither hurt others, nor be hurt by others. *Farewel.*

DIALOGUE XVI.

Richard and Thomas.

Rich. **I** Am ashamed of my Fault Yesterday, who was so angry with you, when you and I were at Play together, and I earnestly desire you to pardon me, and not take it unkindly. I must confess my Fault, and I desire hereafter to refrain from immoderate Anger. *T.* It is the Part of a Christian to confess the Faults, which he offends God and Man by. We have need of God's Grace, that we may become more wise, and resist the Devil's Temptations, which he be-guiles Men by. For as the Fisher hides the deadly Hook with some pleasant Bait, which the foolish Fish greedily catches at, and is taken; so the Devil promiseth us Pleasure and Profit, if we will obey him; whom if we believe, we shall repent of our Folly. And happy are they, whom God doth give effectual Grace to; who seeing the Evil of Sin, and the World's Vanity, do apply their Minds to Holiness, without which *no Man shall see the Lord.* *R.* It is good, when we are not ignorant of the Snares of the Devil, that Enemy of God and Man. The Lord make us like Christ our blessed Saviour.

DIALOGUE XVII.

William and Robert.

Will. **Y**OU were miss'd at School Yesterday: *Rob.* I believe you; my Father and Mother had Occasion to keep me at home, which I suppose they will.

will signify to my Master. Being you are my Friend, I will tell you; my Brother and Sister being to go into the Country, namely, to *Ipswich*, my Father and Mother were desirous to accompany them about three Miles, or a little more; and therefore I tarried to look to the Shop, for they commanded me. This was the Cause of my Absence, which, I doubt not, will satisfy my Master. *W.* Can you sell the Wares in the Shop, when your Father and Mother are absent? *R.* When a Customer comes to ask me for any Commodity, I can shew it him; for I know where each Commodity is placed; for each Box hath the Name, for what is in it, written upon the Outside thereof, and they are disposed so alphabetically, that every thing is very easy to be found. And as for the Price, all the Commodities have a private Mark, which no body knows but we, who have been taught it by my Father. That Mark shews the lowest Price that can be taken: If I can sell it for more, I do; but if not, I do not turn them away. How much Money do you think I took while my Father was absent? *W.* Ten Shillings, it may be. *R.* About Thirty Shillings. One came and asked me for a Pair of Gloves, of which when he had fitted himself with them, he demanded the Price (now the Price signified by the Mark was two Shillings) I told him I would sell them for half a Crown, but at last, when I had abated him Two-pence of what I asked him, he paid me the Money. *W.* You are a cunning Youth: but my Business calls me away. Farewel at present.

D I A L O G U E XVIII.

Henry and Anthony.

H. W. Hence came you, *Anthony*? *Anth.* I am come from *York* lately, but just now I came from *Dover*. *H.* And whither are you going? *A.* I was at *Paris* last Year, and I am going to visit a Friend that was kind to me when I was there. *H.* It is well done

done of you to acknowledge Courtesies received, which is the Part of a Christian even above others; for if we must love our Enemies, and do good to them that hate us (which Christ our blessed Saviour commanded us) much more ought we to think, that it concerns us to be mindful of our Friend's Love. We ought not to grieve Strangers, much less those that we are oblig'd to. Some are commended in Scripture, who entertained Strangers, and thereby entertained Angels unawares. But what Business had you at *Paris*? Did you go to learn the *French* Tongue, or to see remote Countries? *A.* Neither of these were the Ends of my going. But my Father having some Wares, that he could not sell at *London* for so much as he understood he might sell them for at *Paris*, he sent me thither to sell them. *H.* Then you are become a Merchant. *A.* I had no Cause to repent of my Journey, nor my Father neither; for I had Pleasure enough, and my Father Gain enough. *H.* Did you go alone? *A.* No, I had the Company of a young Man, a Neighbour of ours, both going and coming back. *H.* The better one's Company is, the more pleasant is the Journey. I should like Travelling very well, having good Companions, and a full Purse: But farewell, we have had Discourse enough for the present. *A.* Farewel.

DIALOGUE XIX.

Thomas and Mary.

Th. **H**OW do you, dear Sister *Mary*? *M.* I have been sick in the Country, these three Weeks, and therefore I have Cause to accuse you of Unkindness, who never came to see me in my Sickness; yea, I sent you a Letter, and yet you did not return me an Answer. Believe me, I have been very angry with you, and I think there is no body that will say, but that I have Cause to be angry. *Tho.* I have not been unmindful of you, yet I heard not of your Sickness, but at

bout the End of the last Week ; and yet it grieved me much, that I could not get an Opportunity to visit you, who have always been so dear to me ; I may truly say, the most dear of all my Brothers and Sisters. The Letter which you speak of, I never received ; but God be praised that you now enjoy your Health. I hope you will not be so unkind, that you should think that I did not care for you. I longed to see you : but I wanted an Opportunity. I enquired every Day of you, and I felt Sorrow enough in my Heart, when I was told how dangerously you were sick. *M.* Speak no farther of this ; my Sister told me last Night how much Business you had, which hindered your coming ; and this I must confess, that as you have always obeyed my Mother, so you have been formerly more loving to me than the rest of my Brethren. But the more loving you have been formerly, the more I wondered at your Absence. *Farewel.*

DIALOGUE XX.

Francis and George.

Franc. **I** Could not chuse but laugh to see how blank our School-fellow *Robert* look'd, when he was so strangely disappointed of his Expectation. *Geo.* I know not what you mean ; but first let me answer you in general. Do you think it a Christian-like Part to laugh at others Mischances ? I am sure, that the Christian Religion teaches us no such Thing ; but on the contrary, we are commanded to weep when others are afflicted, and to rejoice if any Good befalls them. O what a sweet lovely Carriage and Behaviour are we taught in that Book of Books, the Holy Scripture ! But alas ! where is the Boy that minds those holy Instructions ? Nay, some of us are come to that Pass of Folly, that they think God's Word doth not concern Boys ; as if Boys might live as they list, and take their Swing according to their own Wills. *F.* Far be it from me to think so. But as to what you said before concerning grieving, when any Mischance befalls

falls another; it is true, we ought so to do; but yet I think it is to be meant concerning any great Mischance that is an Affliction indeed, not of a Mischance in a light trivial inconsiderable Matter. And besides, I think it hath been observed, that some have laughed at the Jest, that hath been accompanied with a Mischance, when really they have been sorry for the Mischance itself, and have truly pitied him on whom it fell; and it is hard to be affirmed that such do Evil. G. I am satisfied by your discreet and moderate Answer. To return then; pray let me know what Manner of Disappointment befel *Robert*? F. He came of his own accord to my Master, and told him a Story of what passed between him and his Brother, expecting to receive Commendation; but when my Master had sifted the Business thoroughly, poor *Robin* had like to have been whipt; but by his Brother's Intreaty he escaped. But I am called away.

DIALOGUE XXI.

Thomas and William.

Tho. IF it were worth while, we would go and enquire the Reason why our School-fellow, the Glover's Son tarries from School; he is not used to play Truant, neither do his Parents use to keep him from School; and therefore 'tis to be feared some Evil hath befallen him. *Will.* As I was passing by his Father's House, his Mother standing at the Door, called me, and told me, that her Son had like to have kill'd himself with eating green and unripe Gooseberries. *T.* Many are so unwise, that, so their Palates may enjoy a little present Pleasure, they care not how dear they pay for it afterwards; few consider how much it concerns them to take care of their Health. *W.* My Master hath told us, that it is an Obedience, which we owe to God, to study how the Health of our Bodies may be maintained; and that it is contained under the Sixth

Commandment of the Decalogue, and that it is a Degree of Murder to do any Thing that may prejudice our own or others Health; and that of all Murders, Self-murder is the worst. We are not our own, and therefore we must give an Account to him, whose we are, for any Wrong we do to ourselves. *T.* What Account then have many to give, who, by Drunkenness and other Vices, do bring Diseases upon themselves, and very often shorten their Lives? We ought in the first and principal Place to mind the Welfare of our immortal Souls, and in the next Place our Bodies; and indeed the Proverb is true, which says, *That every Man is a Fool, or a Physician to himself.* But I am very sorry for our School-fellow's Sickness, and especially that it came by his own Fault. Have his Parents Hope of his Recovery? *W.* He is much better than he was, but yet I suppose he will not be able to come to School this Fortnight. *T.* How much Pain hath he suffered for a little Pleasure! But so it is, we often buy our Pleasure too dear by much. If we would obey God, our heavenly Father, we should be happy both in this World and to Eternity. I hope this Sickness will teach him Wisdom; for God hath promised his Servants, That Afflictions shall make for their Profit; and though we must not chuse Affliction, yet we ought to be content with all the Dealings of God with us; for whom he loveth, he chastiseth; and they that are without Affliction, which all are Partakers of, are Bastards, and not Sons. We have deserved God's everlasting Wrath, and therefore we must not murmur, though God afflict us: if God spare us for ever, I mean, if we shall be admitted to the eternal Enjoyment of God, no matter how it fares with us in this Life. It is better, with *Lazarus*, to beg our Bread from Door to Door here, than with *Dives* to beg Water in Hell. *Farewel.*

An EPISTLE.

Friend,

IT is my hard Hap to have ever and anon some Fault to charge you with, so that I am forced to fill my Letters with Gall, which is no less unpleasing to myself than to you; but if my Letters are for the most part reprehensory, you may thank yourself for it, not me. Do you look I should stroke you on the Head, and praise you, who deserve the utmost Severity, and the most tart Reproof? The Truth is, you deserve to be school'd, and rattled up soundly, who did send a Letter to your aged Father, and did grieve him beyond Measure. I was at his House when your Letter was brought. At first he was so overjoy'd at the Receipt of your Letter, that he scarce knew on what Ground he stood; but when he had opened and read it, how soon was his Joy turned into Sorrow? What Lamentations and Complaints did the poor old Man utter! It made my Heart ake to hear him bewail his Misfortune. Then it was he began to be weary of his Life. All the Skill I had, was too little to pacify him: notwithstanding all I could say, he had like to have fallen into a Swoon. At last he gave me the Letter to read, and my very Hair, I think, stood an end, through Wonder and Amazement at your Undutifulness. What! (thought I) is the old Man's Cost and Pains come to this? Doth so good Education produce so bad Effects? Is this he, whom all Men reckoned so hopeful? To be short, I made a hard shift to put a good Face on it, lest I should increase your Father's Sorrow; but I see he was not to blame for the Sorrow and Grief that he expressed. Now, except your Heart is harder than any Flint, if you have any Spark of good Nature, or the Fear of God left, repent of this Folly and Madness, and mitigate his Sorrow with yours. Amend your Life, lest you be the Cause of his Death, who was the Cause of your Life.

DIALOGUE XXII.

Thomas and Francis.

Tho. **W**HAT are you and your Brother a doing?
Fran. My Brother was going to write, but I had a Mind to play, only I wanted a Companion whom to play withal; for part of our School-fellows are gone to wash themselves, which my Father and Mother have oft forbidden us on Pain of Whipping; and part of them are gone to fight, which is much worse. *T.* I have Cause to praise you both, who are so desirous to please your Father and Mother; for no doubt the more care you take to obey them, the more will God bless you; but yet I see, that you are more negligent than your Brother, whose only Care is to get Learning. And indeed they say, that he is the most diligent of all the Scholars your Master hath, which I now believe to be true. To have so much Honour, as I perceive he hath gotten by his Diligence, is very rare to be found in Boys; and indeed, when I heard some Neighbours of mine, Men both honest and of good Repute, so highly extolling him for his Diligence, I began to be ashamed of mine own Errors, who thought that none was a better Husband of Time than myself. It is not lawful for me, I know, to envy any one; but yet to imitate is commendable. Threatnings are the only Spur to the Backward and Negligent; but those that are of a noble Disposition, have need rather of a Bridle than such a Spur. A Company of Boys may be taught by the same Master the same Lesson, and yet one would hardly think, how much some shall come on beyond the rest. *F.* My Brother is to go (if my Father's Mind hold) to a Place beyond Sea, which they call an University; but the proper Name of it I have forgot. *T.* If he goes thither, Books will be very necessary for him; your Father, I believe, sees him desirous of nothing but Learning, and therefore he will not deny him Books; and if his Learning cost your Father much (as certainly

tainly it will a hundred Pounds at least) yet he will never repent of it; for he will hereafter be mindful of his great Cost, and if he lives to be old (but which of us two, or whether either of us, or both of us shall see that Day, is uncertain) there will be few in *England*, no nor at *Rome*, more eminent for Learning than he. *F.* I have an Uncle, whom I hope my Brother will be like, whose Learning will be profitable to him, and make him admired by all that know him, who I know would be angry with my Father, if he should oppose my Brother's Desire to obtain Learning; he hath promised him some Books, yea, and Money too. *T.* To what Study doth your Uncle apply himself chiefly? *F.* Divinity. *T.* In what City doth he live? *F.* At *York*; but he is shortly to come to *London*. Reason is common to all, but few enjoy Learning. Some seem born to Slavery, others to Honour. Though his Writing is scarce legible by any, yet he hath made a Book almost two Foot long, and three Inches thick; a Work so full of Learning, that most admire it. Indeed it cost him many Years Study, and many learned Men have thought it worthy of publick Commendation. *T.* It is the Part of a wise Man to ask Counsel of such a one. *F.* He counsels us, and commands us, as if he were our own Father. *T.* If you should not give him Reverence, I should accuse you either of Folly, or Ingratitude, or both. *F.* I believe you indeed. You may compare me to a Fool, and I shall take it in good Part, if I do not always prefer his Commands before my own Pleasure. I pity such as indulge their own Lusts, which will not profit, but hurt them. It concerns us and all wise Men to value those Things, but little, which will not be a Comfort to them when old Age comes on. I have had Experience enough (which teacheth Fools the best Lessons) to know, that Repentance is not to be bought at so dear a rate, as many buy it now-a-days. Pleasure meets us with a smiling Face, but it behoves us to think on the Sorrow that follows.

lows. Many that are sprung from good Parents, do abuse their Nobility to the heightening of their Crimes; yea, others (which is hard to be believed) have spent their Estates, in a Year by Vice, which their Ancestors have scarce gotten in 40 Years. But I must not tarry long, it doth not so much belong to me, to make a Shew of Virtue, in reprovng others Faults; neither do many Words become me; and indeed being weary of Discourse, I must leave off Talk. 7. I am most desirous of your Brother's Happiness, but I cannot have While to tarry; I must go to a Place, which is almost a Mile off, to see a Man that lives in the Country, but lately come from *York*: he lodges beyond *St. Paul's*: he took away a Knife from my Sister, though, I think, ignorantly. But behold a Man yonder, that hath red Hair. I think it is he. Farewel: live a godly Life, improve your Time like your Brother, and remember me to him.



T H E

I N D E X.

- T**O abhor, *Abominor, aris*, To acquire, *Acquiro, is, fvi, atus. 1 d. 3 act.*
- To abide, *Maneo, es, fi. 2 n.* To acknowledge, *Agnosco, is, Ability, Vires, ium. 3 plu. f. ovi. 3 act.*
- To be able, *possum, tes, tui, n. ir.* To accuse, *Criminor, aris, Abominable, Vilis, e. adj. 3 art. atus. 1 d.*
- To abominate, *Abominor, aris*, An Accusation, *Accusatio, onis. atus. 1 dep. 3 f.*
- An Abomination, *Abominatio*, Accustomed, *Affuetus, a, um. nis. 3 f. adj. bon.*
- To abound, *Abundo, as, avi. Achaia, æ. 1 f. 1 n.*
- About, *Circum. prep. acc.* To act, *Ago, agis, egi, 3 act.*
- Abraham, *Abrahamus, i. 2 m.* An Act, *Actus, us. 4 m.*
- To abstain, *Abstineo, es, ui. 2 n.* An Action, *Factum, i. 2 n.*
- To add, *Addo, is, didi. 3 act.*
- Abstinence, *Abstinentia, æ. 1 f.* To adjudge, *Adjudico, as, avi.*
- Abundance, *Copia, æ. 1 f. 1 act.*
- Abundant, *Abundans, tis. part.* To Honour, *Honoro, as, avi. 3 art. 1 con.*
- To abuse, *Abutor, eris, usus.* To admire, *Miror, aris, atus. 1 con.*
- An Abyss, *Abyssus, i. 2 f.*
- Acceptable, *Gratus, a, um. adj.* To admit, *Intromitto, is, misi.*
- To accommodate, *Accommodo, 3 act. as, avi. 1 act.*
- To admonish, *Moneo, es, ui. 2 a.*
- According to, *Secundum, prep. acc.* Admonition, *Monitum, i. 2 n.*
- To adorn, *Orno, as, avi, 1 a.*
- An Acorn, *Glans, idis. 3 f.* To advance, *Adaugeo, es, auxi.*
- An Account, *Ratio, onis. 3 f. 2 act.*
- To account, *Habeo, es, ui. 3 act.* Advantage, *Commodum, i. 2 n.*
- An Adversary, *Adversarius, 1*
- To account or value, *Æstimo, ii. 2 m.*
- Adversity, *Res adversæ, 5 f.*
- Accuracy, *Cura, æ. 1 f.* Advice, *Consilium, ii. 2 n.*

To

- To advise, *Consulo, is, ui.* 3 a. Amendment, *Emendatio, onis.*
 Affairs, *Res, ei,* 5 f. 3 f.
 Affection, *Affectus, ūs.* 4 m. Among, } *Inter.* Prep. ac.
 Afflictions, *Adversæ res.* 5 f. Amongst, }
 Afflicted, *Afflictus, a, um.* par. Amsterdam, *Amstelodamum,* i.
 To afford, *Præsto, es, ui.* 2 a. 2 n.
 To be afraid, *Timeo, es, ui.* 2 a. Ancestors, *Majores, rum.* 3
 After, *Post.* Prep. ac. plu. m.
 Afterwards, *Postea.* adv. And, *Et.* conj.
 Against, *Contra.* Prep. ac. An Angel, *Angelus, i.* 2 m.
 Age, *Ætas, atis.* 3 f. Anger, *Ira, æ.* 1 f.
 To agree, *Consentio, is, ſi.* 3 n. Angry, *Iracundus, a, um.* adj.
 It agreeth, *Competit.* imp. To be angry with, *Iraſcor,*
 An Alehouse, *Caupona, æ.* 1 f. *eris, atus.* 3 d.
 Alexander, *dri.* 2 m. Another, *Alius, a, ud, alius.*
 All, with a Sub. sing. *Totus,* adj.
a, um, ius. Another Man's, *Alienus, a,*
 All, with a Sub. plu. *Omnis,* *um.* adj. b.
e. adj. 3 art. To answer, *Respondeo, es, di.* 2 n.
 All kind and sorts of, *Omni-* An Ant, *Formica, æ.* 1 f.
genus, a, um. 3 ter. Antony, *Antonius, ii.* 2 m.
 To allure, *Allicio, is, lexi,* & Any, *Quibis, ævis, quodvis,*
licui. 3 a. pron.
 Almighty, *Omnipotens, tis.* 3 ar. Any one, *Aliquis, qua, quod.*
 Almost, *Pæne.* Prep. ac. pron.
 Alone, *Solus, a, um, ius.* Any thing that, *Quodcumque.*
 Also, *Etiā.* conj. Apace, *Velociter.* adv.
 To alter, *Commuto, as, avi.* 1 a. Apelles, *is.* 3 m.
 Although, *Quamvis.* conj. An Apple, *Pomum, i.* 2 n.
 Altogether, *Prorsus.* adv. Appetite, *Appetitus, ūs.* 2 m.
 Alphabetical, *Alphabetice,* ad. Apollo, *inis.* 3 m.
 Always, *Semper.* adv. Apoplexy, *Apoplexia, æ.* 1 f.
 An Ambassador, *Legatus, i.* 2 m. To appear, *Appareo, es, ui.* 2 n.
 Ambition, *Ambitio, onis.* 3 f. Appearance, *Species, ei.* 5 f.
 Amazement, *Admiratio, onis.* To appease, *Paco, as, avi.* 1 a.
 3 f. To apply to, *Incumbo, is, ui.* 3 a.
 Ambitious, *Ambitiosus, a, um.* To apply, *Adhibeo, es, ui.* 3 a.
 adj. b. To appoint, *Statuo, is, ui.*
 To amend, *Emendo, as, avi.* 1 a. 3 a.

To

To appoint, *Jubeo, es, jussi*. 2 a. At present, *Impræsentiarum*.
Appointed, *Destinatus, a, um.* adv.

Part. b.

At what rate, *Quanti*. gen.

An Apprentice, *Servus, i*. 2 m. Athens, *Athenæ, arum*. 1 d. pl.

To approach, *Appropinquo, as*, To attain to, *Assequor, eris*.

avi. 1 n.

3 dep.

Arexis, *is*. 3 m.

To attempt, *Conor, aris, atus*.

To arise, *Surgo, is, rexi*. 3 n.

1 dep.

Aristides, *is*. 3 m.

An Attempt, *Cæptum, i*. 2 n.

An Argument, *Argumentum*,

To attend, *Attendo, is, i*. 3 a.

i. 2 n.

Attentive, *Attentus, a, um.* adj.

An Arm, *Brachium, ii*. 2 n.

Augustus, *i*. 2 m.

Armed, *Armatus, a, um.* adj.

An Aunt, *Amica, æ*. 1 f.

bon.

To avoid, *Fugio, is, gi*. 3 a.

Armour, *Armatura, æ*. 1 f.

An Author, *Author, oris*. 3 m.

An Army, *Exercitus, ūs*. 4 m.

Authority, *Potestas, tatis*. 3 f.

To arrive, *Peruenio, is, i*. 4 n.

The Autumn, *Autumnus, i*.

Art, *Ars, tis*. 3 f.

2 m.

Artificial, *Technicus, a, um.*

B.

adj. b.

Artist, *Artifex, ficis*. 3 m.

B Babylon, *onis*. 3 f.

As if, *Quasi*. conj.

Back, *Tergum, i*. 2 n.

As to, *Erga*. Prep. ac.

Bad, *Malus, a, um.* adj. b.

As well as, *Æque*. conj. cop.

A Bag, *Sacculus, i*. 2 m.

As well as may be, *Optime*. a.

To banish *Expello, is, uli*. 3 a.

To ascend, *Ascendo, is, di*. 3 n.

To be banished, *Exulo, as*,

To be ashamed, *Pudeo, es, ui*.

avi. 1 n.

A

Ashes, *Cinis, is*. 3 m.

A Bank of a River, *Ripa, æ*, 1 f.

To ask, *Peto, is, ii*. 3 act.

A Barbarian, *Barbarus, i*. 2 m.

An Ass, *Asinus, ni*. 2 m.

Barbarous, *Immanis, e*. adj.

To assist, *Opitutor, aris, atus*.

3 art.

1 dep.

Assistance, *Adjumentum, i*. 2 n.

To bark, *Latro, as, avi*. 1 a.

To assign, *Assigno, as, avi*. 1 a.

Base, *Vilis, e, lis*. adj. 3 art.

Assured, *Certus, a, um.* adj.

Baseness, *Vilitas, tatis*. 3 f.

At a great Rate, *Magni*. gen.

A Battle, *Prælium, ii*. 2 n.

At Home, *Domi*. genitive.

To bawl, *Clamito, as, avi*. 1 a.

At length, *Tandem*. adv.

A Sun Beam, *Jubar, aris*. 3 n.

A Bean, *Faba, æ*. 1 f.

To bear, *Suffero, ers, sustuli*.

v. irr.

To

- To bear, *Vebo, is, vexo, act.* 3
con.
- To bear away, *Aufero, ers, abstuli.* 3 irr.
- A Bear, *Ursa, æ.* 1 d. f.
- A Beast, *Brutus, i.* 2 n.
- A Beast for Labour, *Jumentum, i.* 2 n.
- To beat, *Verberas, avi.* 1 r.
- To be beaten, *Verberatus, as, avi.* 1 r.
atus. n. p. 1
- Beauty, *Pulchritudo, inis.* 3 f.
- Beautiful, *Venusus, a, um, adj.*
- Because, *Quia, conj.*
- Because of, *Propter.* prep. ac.
- To become pale, *Palleſco, cis.* 3 n.
- To become, *Fio, fis, factus.* 3 n pas.
- To become, or adorn, *Deceo, es, cui.* 2 n.
- A Bed, *Lectus, i.* 2 m.
- To be, *Sum, es, ſit, v.* irr.
- A Bee, *Apis, is.* 3 f.
- Before, *antea;* if a Noun and a Verb stand next, *antequam;* otherwise *ante,* prep. ac.
- Beggar, *Paupertas, tatis.* 3 f.
- To beget, *Gigno, is, genus.* 3 a.
- To begin, *Incipio, is, cepi.* 3 a.
- A Beginning, *Initium, ii.* 2 n.
- To beg or ask, *Rogo, as, avi.* 1 a.
- To beg, as a Beggar, *Mendico, as, avi.* 1 act.
- A Beggar, *Mendicus, i.* 2 m.
- To beguile, *Decipio, is, epi.* 3 a.
- To behave, *Gero, is, ſt.* 3 act.
- Behaviour, *Gestus, us.* 4 m.
- To behave, *Oportet.* imp.
- To believe, *Credo, is, didi.* 3 a.
- A Believer, *Fidelis, is.* 3 m.
- A Bell, *Campana, æ.* 1 f.
- To bellow, *Mugio, is, ixi.* 4 n.
- The Belly, *Venter, tris.* 3 m.
- To belong, *Pertineo, es, ut.* 2 n.
- Beloved, *Dilectus, a, um, part.*
- To be beloved, *Diligor, eris, lectus.* 3 p.
- To bend, *Incurvo, as, avi.* 1 a.
- Beneficial, *Utilis, e, lis.* adj. 3 a.
- Benefit, *Cammodum, i.* 2 n.
- A Berry, *Vaccinium, ii.* 2 n.
- Beside, *Præter.* prep. ac.
- Besides, *Præterea.* adv.
- Best, with a Subst. *Optimus, a, um;* after a Verb, *Optimè.* adv.
- At best, *Saltem.* adv.
- Bestial, *Brutus, a, um, adj.*
- To bestow, *Dono, as, avi.* 1 a.
- To bestow, *Recipio, is, epi.* 3 n.
- To betray, *Prodo, is, didi.* 3 act.
- To betray or shew, *Indico, as, avi.* 1 act.
- Better, *Melior, us, oris, adj.*
- Between, *Inter.* prep. ac.
- To beware of, *Caveo, es, vi.* 2 n.
- To bewail, *Ploro, as, avi.* 1 a.
- To bewitch, *Fascino, as, avi.* 1 a.
- A Bible, *Biblia, orum.* 2 d. pl. n.
- To bid, *Jubeo, es, jussi.* 2 a.
- Bigger, *Major, us, oris, adj.*
- To bind, *Ligo, as, avi.* 1 a.
- To blind, *Cæco, as, avi.* 1 a.
- A Bird, *Avis, is.* 3 f.

- Birth, *Ortus*, *ús.* 4 m. A Botcher, *Veteramentarius*,
 To bite, *Mordeo*, *es*, *memordi.* ii. 2 m.
 2 a. Both, *Et.* conj.
 Bitter, *Acerbus*, *a*, *um.* adj. b. Both, *Uterq;* *aq;* *umq;* *triufq;*
 Bitterness, *Acerbitas*, *atis.* 3 f. adj.
 Black, *Niger*, *ra*, *rum.* adj. b. A Blackberry, *Vaccinium*, ii. 2 n.
 To blame, *Culpo*, *as*, *avi.* 1 a. A Bound, *Limes*, *itis.* 3 m.
 Blame, *Culpa*, *e.* 1 f. Bounty, *Bénignitas*, *atis.* 3 f.
 Blameless, *Infons*, *tis.* adj. 3 ar. A Boy, *Puer*, *ri.* 2 m.
 To blast, *Minuo*, *is*, *ui.* 3 act. Brains, *Ingenium*, ii. 2 n.
 To bleat, *Balo*, *as*, *avi.* 1 n. Brave, *Grandis*, *e.* adj. 3 art.
 To bless, *Benedico*, *is*, *xi.* 3 a. To bray like an Ass, *Rado*, *is*,
 To bless or prosper, *Secundo*, *di.* 3 n.
as, *avi.* 1 a. Bread, *Panis*, *is.* 3 m.
 Blessed, *Beatus*, *a*, *um.* 3 ter. adj. To break, *Rumpo*, *is*, *upi.* 3 a.
 Blessedness, *Beatitudo*, *inis.* 3 f. To break Peace, or Promise,
 A Blessing, *Benedictio*, *onis.* 3 f. *Violo*, *as*, *avi.* 1 act.
 Blind, *Cæcus*, *a*, *um.* adj. 3 ter. Breaking, Subst. *Violatio*, *onis.*
 A Blockhead, *Hebes*, *etis.* 3 m. 3 f.
 Blood, *Sanguis*, *inis.* 3 m. To breathe, *Spiro*, *as*, *avi.* 1 n.
 Bloody, *Sanguinolentus*, *a*, *um.* Bribes, *Munera*, *um.* 3 pl n.
 adj. A Bridle, *Frænum*, *i.* 2 n.
 To blow, *Flo*, *as*, *avi.* 1 n. Bright, *Lucidus*, *a*, *um.* adj.
 Blunt, *Obtusuf*, *a*, *um.* adj. Brimstone, *Sulphur*, *uris.* 3 n.
 To blunt, *Hebeto*, *as*, *avi.* 1 a. To bring, *Fero*, *fers*, *tuli.* irr.
 A Boar, *Aper*, *ri.* 2 m. To bring forth, *Profero*, *fers*,
 To boast, *Glorior*, *aris*, *atus.* 1 d. *tuli.* irr.
 A Boaster, *Thrafo*, *onis.* 3 f. Britain, *Britannia*, *e.* 3 f.
 The Body, *Corpus*, *oris.* 3 m. Broad, *Latus*, *a*, *um.* adj.
 Bold, *Audax*, *acis*, adj. 3 art. A Brook, *Torrentis*, *tis.* 3 m.
 Boldly, *Audaçter*. adv. A Brother, *Frater*, *tris.* 3 m.
 A Bond, *Vinculum*, *i.* 2 n. To bring, *Adduco*, *is*, *xi.* 3.
 A Book, *Liber*, *ri.* 2 m. act.
 A Bookseller, *Bibliopola*, *e.* 1 m. A Brute, *Brutum*, *i.* 2 n.
 A Boot, *Ocrea*, *e.* 1 f. Brutish, *Brutus*, *a*, *um.* adj.
 To be born, *Nascor*, *eris*, *atus.* A Buckler, *Clypeus*, *i.* 2 m.
 3 dep. To build, *Struo*, *is*, *uxi.* 3 a.
 Born, *Natus*, *a*, *um.* part. A Bull, *Taurus*, *i.* 2 m.
 To borrow, *Mutuo accipio*, *is*, A Bull of the Pope, *Bulla*, *e.*
epi. 3. 1 f. A Bul-

- A Bulwark, *Munimen, inis.* 3 n.
 To burn, *Uro, is, ussi.* 3 act.
ardeo, es, arsi. 2 n.
 A Burthen, *Onus, eris.* 3 n.
 To bury, *Sepelio, is, iui.* 4 a.
 A Bush, *Dumetum, i.* 2 n.
 To be busied, *Occupor, aris,*
atus. 1 pas.
 Busy, or busied, *Occupatus, a,*
um. particip.
 Businels, *Negotium, ii.* 2 n.
 A Busy-body, *Percontator,*
oris. 3 m.
 But, *Sed.* conj.
 By, *Per.* Except, *Nisi.* conj.
 To buy, *Emo, is, emi.* 3 a.
 By reason of, *Propter.* prep. ac.
 By much, *Multo.*
 By far, *Longe.* adv.
 A Butcher, *Lanius, ii.* 2 m.
 C.
 Calamity, *Infortunium, ii.*
2 n.
 Calends, *Calendæ, arum.* 1 pl. f.
 To call, *Appello, as, avi.* 1. a.
 To call to any Place, *Voco,*
as, avi. 1. a.
 To call to mind, *Reputo, as,*
avi. 1. a.
 To cackle, *Glocio, is, iui.* 4 n.
 Calm, *Tranquillus, a, um.* adj.
 Cambridge, *Cantabrigia, æ.* 1 f.
 Can, *Possum.* irr.
 A Candle, *Candela, æ.* 1 f.
 Cannot, *Nequeo, is, iui.* 4 n.
 Canterbury, *Dorobernia, æ.* 1 f.
 Capable, *Capax, acis.* adj.
3 art.
 A Captain, *Dux, cis.* 3 m.
 To care, *Curo, as, avi.* 1 act.
 Care, *Cura, æ.* 1 f.
 Careful, *Sedulus, a, um.* adj.
 Carefully, *Diligenter.* adv.
 To care for, *Prospicio, is, xi.* 3 a.
 A Carcass, *Cadaver, eris.* 3 n.
 A Carpenter, *Faber lignarius,*
2 m.
 To carry, *Porto, as, avi.* 1 a.
 To carve Meat, *Carpo, is,*
psi. 3 conj. act.
 To carry about, *Circumfero,*
fers, tuli. irr.
 Carved, *Sculptus, a, um,* par.
 To cast, *Facio, cis, eci.* 3 a.
 A Cat, *Felis, is.* 3 f.
 To catch, *Arripio, is, ui.* 3 a.
 Cattle, *Pecus, ydis.* 3 f.
 A Cause or Reason, *Causa, æ.* 1 f.
 To cause, *Facio, is, eci.* 3 n.
 Cautious, *Cautus, um.* adj.
 To cease, *Desino, is, sivi.* 3 a.
 To be certain, *Consto, as, iti.*
1 n.
 Certainly, *Certe.* adv.
 Cæsar, *aris.* 3 m.
 A Chamber, *Cubiculum, i.* 2 n.
 A Champion, *Regil, ilis.* 3 m.
 A Chain, *Catena, æ.* 1 f.
 To change, *Muto, as, avi.* 1 a.
 Charges, *Sumptus, um.* 4 plu.
m.
 To charge, *Iubeo, is, ussi.* 2 n.
 Charity, *Charitas, tatis.* 3 f.
 To chastise, *Castigo, as, avi.* 1 a.
 Cheap, *Vilis, e.* adj. 3 art.
 To cheat, *Fraudo, as, avi.* 1 a.
 A Cheek, *Gena, æ.* 1 f.
 To cherish, *Forveo, es, vi.* 2 a.

- act. A Chest, *Arca*, æ. 1 f. To chatter, *Garrio*, is, *ivi*. 4n.
 A Chicken, *Pullus gallina-* To charge, *Jubeo*, *jubes*, *jussi*.
 adj. *ceus*. 2 m. 2 a.
 Chief, *Summus*, a, *um*. adj. Cloth, *Pannus*, i. 2 m.
 3 a. A Child, *Puer*, *ri*. 2 m. A Colt, *Pullus equinus*, i. 2 m.
 3 n. Children, *Liberi*, *orum*. 2 pl. To come, *Venio*, is, *ni*. 4 n.
arius. m. To come to, *Pervenio*, is, *eni*.
 Childish, *Puerilis*, e, *lis*. adj. 4. R. C.
 1 a. A Chimney, *Caminus*, i. 2 m. To come near to, *Accedo*, is,
 is, Choice, *Electio*, *onis*. 3 f. *effi*. 3 n.
 Christ, *Christus*, i. 2 m. A Comedy, *Fabula*, æ. 1 f.
 A Christian, *Christianus*, n. 2 m. Comfort, *Solamen*, *nis*. n. 3.
 Christian, *Christianus*, a, *um*. A Command, *Jussum*, i. 2 n.
 par. adj. To command, *Jubeo*, *es*, *jussi*.
 3 a. A Church, *Templum*, i. 2 n. 2 a.
 To chuse, *Eligo*, is, *egi*. 3 a. Commendable, *Laudabilis*, e,
 3 a. A Chymist, *Alchymista*, æ. 1 m. *lis*. adj. 3 art.
 Cicero, *onis*. 3 m. Commendation, *Laus*, *dis*. 3 f.
 1 f. A City, *Urbs*, is. 3 f. To commend, *Laudo*, *as*, *avi*.
 3 n. A Citizen, *Civis*, is. 3 c. 1 a.
 dj. Clean, *Mundus*, a, *um*. adj. To commit, *Credo*, is, *didi*. 3a.
 2. Clear, *Insons*, *tis*. adj. 3 art. To commit a Fault, *Patro*,
 iti. Clearness, *Perspicacitas*, *tatis*, *as*, *avi*. 1 a.
 3 f. Common, *Communis*, e, is.
 Clemency, *Clementia*, æ. 1 f. adj. 3 art.
 A Client, *Cliens*, *tis*. 3 m. A Commodity, *Mercēs*, *dis*. 3f.
 2 n. To climb, *Scando*, is, *di*. 3 a. Commonly, *Sæpissime* adv.
 m. A Cloak, *Pallium*, *ii*. 2 n. The Common People, *Vul-*
 Cloaths, *Vestes*, *tum*. 3 plu. f. *gus*, i. 2 n.
 1 a. A Clock, *Horologium*, *ii*. 2 n. The Commonwealth, *Respub-*
 plu. Clodius, *ii*. 2 m. *lica*, æ. 5 f.
 A Closet, *Museum*, i. 2 n. To communicate, *Communico*,
 2 n. A Cloud, *Nubes*, is. 3 f. *as*, *avi*. 1 act.
 3 f. A Coat, *Tunica*, æ. 1 f. A Companion, *Socius*, *ii*. 2 m.
 ra. A Cock, *Gallus*. 2 m. Company, *Societas*, *tatis*. 3 f.
 Gocker'd, *Indultus*, a, *um*. adj. To compare, *Comparo*, *as*, *avi*.
 ra. Cold, *Frigidus*, a, *um*. adj. 1 a.
 a. Colour, *Color*, *oris*. 3 m. Competent, *Mediocris*, e. adj.
 A 3 art.

- To conceal, *Celo, as, avi.* 1 act. To continue, *Permanto,* 1 act.
 Concerning, *De.* prep. abl. *anfi.* 2 n.
 It concerneth, *Interest.* imp. To contract, *Contraho, is, xi.*
 To concern, *Specto, as, avi.* 1 a. 3 a.
 To condemn, *Damno, as, avi.* To contract Debts, *Conflo, as,*
 1 a. *avi.* 1 a.
 A Condition, *Sors, tis.* 3 f. Contrary, *Contrarius, a, um.*
 To conduce, *Conduco, is, xi.* adj.
 3 a. To contrive, *Excogito, as, avi.*
 To conduct, *Deduco, is, xi.* 1 a.
 3 a. Convenient, *Commodus, a, um.*
 To confine, *Coerceo, es, cui.* 2 a. adj.
 To conquer, *Supero, as, avi.* 1 a. To converse, *Verſor, aris,*
 A Conqueror, *Victor, oris.* 3 m. *atus.* 1 dep.
 Consideration, *Consideratio,* To convict, *Coarguo, is, ui.* 3 a.
onis. 3 f. A Cook-maid, *Coqua, æ.* 1 f.
 Conscience, *Conscientia, æ.* 1 f. A Copy, *Exemplar, aris.* 3 n.
 Conscientious, *Pius, a, um.* adj. Corn, *Seges, etis.* 3 f.
 To consent, *Aſſentior, iris,* To correct, *Corrigo, is, xi.* 3 a.
ſus. 4 d. To correct a Book, *Elimo,*
 Conſtancy, *Conſtantia, æ.* 1 f. *as, avi.* 1 a.
 To conſtitute, *Conſtituo, is, ui.* To corrupt, *Corrumpo, is, upi.*
 3 a. 3 a.
 To conſult for, *Proſpicio, is,* Coſt, *Expensum, i.* 2 a.
exi. 3 n. To coſt, *Conſto, as, ſtiti.* 1 n.
 To conſume, *Conſumo, is, pſi.* 3 a. A Cottage, *Casa, æ.* 1 f.
 To conſummate, *Conſummo, as,* A Covering, *Tegmen, ini.* 3 n.
avi. 1 a. To covet, *Cupio, is, iui.* 3 a.
 A Conſumption, *Tabas, is,* 3 f. Covetous, *Cupidus, a, um.*
 Contagious, *Peſtificus, a, um.* *Avarus, a, um.* adj.
 adj. Covetouſneſs, *Avaritia, æ.* 1 f.
 To contain, *Contineo, es, ui.* 2 a. Counſel, *Conſilium, ii.* 2 n.
 Contempt, *Contemptus, us.* 4 m. A Counſellor, *Suaſor, oris.* 3 m.
 Contemptible, *Temnendus, a,* The Countenance, *Vultus, us.*
um. particip. 4 m.
 Content, *Contentus, a, um.* adj. One's own Country, *Patria,*
 Contentedneſs, *Contentatio, æ.* 1 f.
onis. 3 f. A Country, *Regio, onis.* 3 f.
 Contention, *Lis, itis.* 3 f. The

- The Country, *Rus, ruris*, 3 n. Cursed, *Dirus, a, um*, adj.
 A Country House, *Domus suburbana*, 2 4 f. Custom, *Consuetudo, inis*, 3 f
 To cut, *Seco, as, avi*, 1 act.
 Courage, *Fortitudo, inis*, 3 f
 Courageous, *Fortis, e, is*, adj.
 3 art.
 A Courtesy, *Beneficium, ii*, 2 n.
 The Court, *Aula, æ*, 1 f. **A** Dagger, *Pugio, onis*, 3 f.
 Courteous, *Comis, e, is*, adj. Daily, *Quotidianus, a, um*, adj.
 3 art. Daily, *Quotidie*, adv.
 To court, *Ambio, bis, biv*, 4 a Dainties, *Deliciæ, arum*, 1 pl. f.
 A Cousin, *Affinis, is*, 3 c 2 To dance, *Salto, as, avi*, 1 n
 A Coward, *Pusillanimus, i*, 2 m Danger, *Periculum, i*, 2 n.
 Cowardly, *Timidus, a, um*, adj. Dangerous, *Periculosus, a, um*, adj.
 Craft, *Astutia, æ*, 1 f To dare, *Audeo, es, ausus*, 2.
 To create, *Ereo, as, avi*, 2 a n p.
 Creation, *Creatio, onis*, 3 f A Daring, *Audacia, æ*, 1 f.
 Creator, *Creator, oris*, 3 m A Dart, *Telum, i*, 2 n.
 A Creature, *Creatura, æ*, 1 f A Day, *Dies, ei*, 5 m.
 To creep, *Repo, is, fi*, 3 n The Day before, *Pridiè*, adv.
 Credit, *Fides, ei*, 5 f. Dead, *Mortuus, a, um*, part.
 A Creditor, *Creditor, oris*. Dear, *Charus, a, um*, adj.
 3 m. Dear, without a Sub. *Magni-*
 To creep upon, *Irrepo, is, psi*. gen.
 3 n Death, *Mors, tis*, 3 f.
 A Crime, *Crimen, inis*, 3 n A Debt, *Debitum, i*, 2 n.
 Crooked, *Curvus, a, um*, adj. A Daughter, *Filia, æ*, 1 f.
 To crop, *Carpo, is, psi*, 3 a The Decalogue, *Decalogus, i*, 2 m.
 A Crow, *Corvus, vi*, 2 m
 A Crown, *Diadema, atis*, 3 n Decayed, *Collapsus, a, um*, part.
 Cruel, *Crudelis, e, lis*, adj. 3 art.
 Cruelty, *Crudelitas, tatis*, 3 f Deceit, *Fraus, dis*, 3 f.
 To cry, *Clamo, as, avi*, 1 neut To deceive, *Fallo, is, fefelli*.
 Culpable, *Culpandus, a, um*, 3 a.
 adj. 3 ter A Deceiver, *Fraudator, oris*, 3 m.
 Cunning, *Astutia, æ*, 1 f.
 Cunning, *Astutus, a, um*, adj. A Deed, *Factum, i*, 2 n.
 A Cure, *Medela, æ*, 1 f Deed, *Res, ei*, 5 f.
 A Curse, *Maledictum, i*, 2 n Deep, *Profundus, a, um*, adj.
 H

- To defeat, *Frustror, aris, atus.* To design, *Statuo, is, ui.* 3 n.
 1 dep. Designed, *Destinatus, a, um.* p.
 A Defect, *Defectus, ūs.* 3 m. Desire, *Cupido, dinis.* 3 f.
 To defend, *Tueor, eris, itus* 2d. A Desire, *Votum, i.* 2 n.
 A Debtor, *Debitor, oris.* 3 m. Desirous, *Cupidus, a, um.* adj.
 A Defender, *Propugnator, oris.* Desirable, *Exoptabilis, e, lis.*
 3 m. adj. 3 art.
 Delicate, *Delicatus, a, um.* adj. To despise, *Temno, is, pfi.* 3 a.
 Delightful, *Delectabilis, e, is.* Destitute, *Orbus, a, um.* adj.
 adj. 3 art. To destroy, *Perdo, is, didi.* 3 a.
 A Defence, *Tutamen, inis.* 3 n. Destruction, *Exitium, ii.* 2 n.
 Defiled, *Pollutus, a, um.* part. To detain, *Detineo, is, ui.* 2 n.
 To deform, *Vitio, as, avi.* 1 a. Detraction, *Detractio, onis.* 3 f.
 To degenerate, *degenero, as,* The Devil, *Diabolus, i.* 2 m.
avi. 1 a. Devilish, *Diabolicus, a, um.* adj.
 A Degree, *Gradus, ūs,* 4 m. To devote, *Voveo, es, vi.* 2 a.
 A Deity, *Deitas, tatis.* 3 f. To devour, *Voro, as, avi.* 1 a.
 To delay, *tardo, as, avi.* 1 a. A Diamond, *Adamantus, antiis.*
 Delay, *Mora, a.* 1 f. 3 m.
 A Delayer, *Cessator, oris.* 3 m. A Dictionary, *Dictionarium,*
 Depraved, *Depravatus, a, um.* ii. 2 n.
 part. To die Colours, *Tingo, is, xi.*
 To delight, *Juvo, as, avi.* 1 a. 3 a.
 Delight, *Voluptas, atis.* 3 f. A Dier, *Tinctor, oris.* 3 m.
 Delights, *Deliciae, arum.* pl. 1f. A Digger, *Fossor, oris,* 3 m.
 To deliver, *Trado, is, didi.* 3 a. Dignity, *Dignitas, atis.* 3 f.
 Delphos, *phi.* 2 f. Diabolical, *Diabolicus, a, um.*
 To demand, *Postulo, as, avi.* adj.
 1 a. A Dinner, *Prandium, ii.* 2 n.
 To deny, *Denego, as, avi.* 1 a. Different, *Diversus, a, um.* adj.
 A Denial, *Abnegatio, onis.* 2 f. Difficult, *Difficilis, e, lis,* adj. 3 a.
 To deprive, *Privo, as, avi.* Difficulty, *Difficultas, atis.*
 1 a. 3 f.
 Descent, *Origo, inis.* 3 f. To dig, *Fodiō, is, di.* 3 a.
 To deserve, *Mereor, oris, ritus.* To discover, *Revego, is, xi.*
 2 d. 3 a.
 Deserving, *Dignus, a, um.* ad. To discourse, *Confabulator, aris,*
 Deservedly, *Merito,* ad. *atus.* 1
 A Design, *Propositum, i,* 2 n. Diligence, *Stupilitas, tatis.* 3 f.
 Diligent,

- Diligent, *Sedulus, a, um.* adj. Disimulation, *Dolus, i.* 2 m.
 Diligently, *Sedulo.* adv. To be distant, *Disito, as, titi.*
 To dim, *Offusco, as, avi.* 1 a. 1 n.
 To diminish, *Minuo, is, ui.* To distinguish, *Dignosco, civ,*
 3 act. *novi.* 3 act.
 Discreet, *Prudens, tis.* adj. 3 a. Divinity, *Theologia, æ.* 1 f.
 Dirt, *Lutram, ti.* 2 n. To distrust, *Diffido, is, di.* 3 a.
 Dirty, *Cænosus, a, um.* adj. Docile, *Docilis, e, lis.* ad. 3 art.
 Dirtiness, *Turpitudine, inis.* 3 f. Diversions, *Recreatio, onis.* 3 f.
 To disagree, *Disfideo, es, edi.* 2 n. To divide, *Partio, is, ivi.* 4 a.
 To despise, *Sperno, is, sprevi.* 3 a. Divided, *Discors, dis.* adj. 3 a.
 A Discourse, *Golloquium, ii.* Divine, *Divinus, a, um.* adj.
 2 n. To divulge, *Patefacio, is, eci.*
 To discharge, *Fungor, ris,* Docible, *Docilis, e, lis.* adj. 3 a.
functus. 3 dep. Doctrine, *Doctrina, æ.* 1 f.
 To distract, *Distrabo, is, xi,* To do, *Facio, is, feci.* 3 act.
 3 act. To do evil, *Patro, as, avi.*
 A Disease, *Morbus, i.* 2 m. 1 act.
 Disgrace, *Dedecus, oris.* 3 n. To do good, *Benefacio, is fe-*
 Dishonest, *Inhonestus, a, um.* ad. ci. 3 act.
 A Dishonour, *Dedecus, oris.* 3 n. To do hurt, *Lædo, is, si.* 3 act.
 To dishonour, *Dedecoro, as,* Domestick, *Domesticus, a, um.*
avi, 1 act. adj.
 To dismiss, *Dimitto, is, misi.* 3 Dominion, *Dominium, ii.* 2 n.
 1 act. A Door, *Ostium, ii.* 2 n.
 Disobedience, *Inobedientia, æ.* A Dog-Day, *Dies canicularis.*
 1 f. 3 m.
 Disobedient, *Immoriger, ra,* Double, *Duplex, icis.* adj. 3 art.
rum. adj. To double, *Ingemino, as, asui.*
 To disobey, *Repugno, as, avi.* 1 act.
 1 act. To doubt, *Dubito, as, avi,* 1 act.
 A Divine, *Theologus, i,* 2 m. A Dove, *Columba, æ.* 1 f.
 To displease, *Indo, is, di.* Downward, *Deorsum,* adv.
 3 act. A Dog, *Canis, is.* 3 m.
 A Disposition, *Ingenium, ii.* To draw or entice, *Allicio, is,*
 2 n. *exi and licui.* act.
 To dispraise, *Contupero, as,* To draw, *Trabo, is, axi.* 3 a.
avi. 1 act. To draw a Picture, *Delineo.*
 A Dissembler, *Simulator, oris.* *as, avi.* 1 act.
 3 m.

- Dreadful, *Horridus, a, um.* adj. To ease, *Levo, as, avi.* 1 a.
 A Drawer, *Promus, i.* 2 m. Easily, *Facile.* adv.
 To draw, *Promo, is, pfi.* 3 a. Easy, *Facilis, e, lis.* adj. 3 art.
 To draw down, *Invoco, as,* To eat, *Edo, is. edi.* v. irr.
avi. 1 act.
 The Edge, *Acumen, inis.* 3 m.
 A Drone, *Fucus, i.* 2 m. Education, *Educatio, onis.* 3 f.
 Drink, *Potus, us.* 4 m. To effect, *Efficio, is, eci.* 3 a.
 To drink, *Bibo, bis, bi* 3 a. Effectual, *Efficax, acis,* adj.
 To drown, *Mergo, is, fi.* 3 a. 3 art.
 A Drunkard, *Bibo, onis.* 3 m. An Effect, *Effectus, Eventus,*
 Drunkenness, *Ebrietas, tatis.* *us.* 4 m.
 3 f. An Egg, *Ovum, i.* 2 m.
 Due, *Debitus, a, um.* adj. The eighth, *Octavus, a, um.*
 A Dunghil, *Stercorarium, ii.* Eight hundred, *Octingenti, a,*
 2 n. *a.* adj. plu.
 Dunghilly, *Sordidus, a, um.* Elder, *Senior, oris.* adj. 3 art.
 adj. Elegancy, *Elegantia, æ.* 1 f.
 Dutch, *Batavus, i.* 2 m. The Element, *Elementum.* 2 n.
 Dutiful, *Moriger, ra, rum.* adj. An Elephant, *Elephas, antis.*
 A Duty, *Officium, ii.* 2 n. 3 m.
 Dutiful, *Officiosus, a, um.* adj. The eleventh, *Undecimus, a,*
 To dwell, *Habito, as, avi.* *um.* adj.
 1 n. Eloquence, *Facundia, æ.* 1 f.
 To dye, *Morior, ris, mortuus.* Eloquent, *Facundus, a, um.* adj.
 3 and 4 n. Else, *Alius, a, ud, alius.* adj.
 An Embrace, *Amplexus, us.*
 4 m.
 To embrace, *Amplexor, aris,*
 E. *atus.* 1 d.
 EACH, *Singulus, a, um.* adj. An Emperor, *Imperator, oris.*
 Each other, *Alter, ra, rum.* 3 m.
 adj. An Empire, *Imperium.* ii. 2 n.
 An Eagle, *Aquila, æ.* 1 f. An Employment, *Negotium,*
 An Ear, *Auris, is.* 3 f. ii. 2 n.
 Early, *Maturè.* adv. Empty, *Vacuus, a, um.* adj.
 Earnestly, *Strenuè.* adv. To encompass, *Cingo, is, xi.*
 Earth, *Terra, æ.* 1 f. 3 a.
 Earthly, *Terrestris, e, stris.* Encompassed, *Cinctus, a, um.*
 adj. 3 art. part.

- To encourage, *Animo, as, avi.* Encouraging, *Locupletatio, onis.*
 1 a. 3 f.
 Encouragement, *Incitamentum*, To enlighten, *Illumino, as,*
 i. 2 n. *avi.* 1 a.
 To encrease, *Augeo, es, xi.* To ennoble, *Nobilito, as, avi.*
 3 n. 1 a.
 To encrease, *Cresco, is, crevi.* To ensnare, *Illaqueo, as, avi.*
 3 n. 1 a.
 Encrease, *Incrementum, i.* 2 n. To enter into, *Ingredior, eris,*
 Encreasing, *Auctio, onis.* 3 f. *effus.* 3 d.
 The End, *Exitus, ūs.* 4 n. An Enterprize, *Captum, i.*
 An End, *Finis, is.* 3 m. 2 n.
 To end, *Absolvo, vis, vi.* 3 a. To entice, *Allicio, is, exi.* 3 a.
 To endeavour, *Nitor, ris, xus.* Entrails, *Viscera, um.* 3 pl. n.
 3 d. To entreat, *Oro, as, avi.* 1 a.
 An Endeavour, *Conatus, ūs.* Envy, *Invidia, æ.* 1 f.
 4 m. To envy, *Invideo, es, di.* 2 a.
 Endless, *Æternus, a, um.* adj. Envious, *Invidus, a, um.* adj.
 Endowed, *Præditus, a, um.* adj. Equal, *Par, ris* adj. 3 art.
 An Endowment, *Dos, tis.* 3 f. An Error, *Erratum, i.* 2 n.
 To endure, *Patior, ris, sus.* 3 d. To escape, *Evado, is, fi.* 2 a.
 An Enemy, *Inimicus, i.* 2 m. Especially, *Præcipue.* adv.
 To enfeeble, *Debilito, as, avi.* To establish, *Stabilio, is, iui.*
 1 a. 4 a.
 Enflamed, *Ardens, tis.* par. 3 An Estate, *Facultates, tum.* 3
 art. plu. f.
 England, *Anglia, æ.* 1 f. To esteem or value, *Æstimo,*
 English, *Anglicus, a, um.* adj. *as, avi.* 1 a.
 To enjoy, *Fruor, eris, itus.* 3 d. To esteem or reckon, *Existi-*
 An Enlightner, *Illuminator, o-* *mo, as, avi.* 1 a.
ris. 3 m. Eternal, *Æternus, a, um.* adj.
 Enmity, *Inimicitia, æ.* 1 f. Eternally, *In æternum.*
 To encamp, *Castrametor, aris,* Eternity, *Æternitas, tatis.*
atus. 1 d. 3 f.
 To encline, *Inclino, as, avi.* Even, *Vel.* conj.
 1 a. An Event, *Eventus, ūs.* 3 m.
 Enough, *Sat.* adv. Everlasting, *Æternus, a, um.*
 To enquire, *Rogo, as, avi.* adj.
 1 a. Every, *Singulus, a, um.* adj.

- Every one, &c. *Unusquisque*, Exposed, *Obnoxius*, *a*, um.
unaquæque, *unumquodque*. adj.
 Every Man, *Unusquisque*. Exposed, *Expositus*, *a*, um.
 Every where, *Ubique*, adv. part.
 An Evil, *Flagitium*, *ii*. 2 n. To express, *Exprimo*, *is*, *ff*.
 Evil, *Malus*, *a*, um. adj. 3 a.
 Exact, *Accuratus*, *a*, um. adj. To extend, *Porrigo*, *is*, *exi*.
 To examine, *Examino*, *as*, 3 a.
avi. 1 act. To extend, *Intendo*, *is*, *di*. 3 a.
 An Example, *Exemplum*, *i*. To extinguish, *Extinguo*, *uis*,
 2 n. *xi*. 3 a.
 To exceed, *Exsupero*, *as*, *avi*. To extol, *Offero*, *fers*, *extuli*.
 1 act. 3 a.
 To excel, *Præsto*, *as*, *ff*. 1 act. An Extreme, *Extremum*, *i*.
 Excellent, *Præstans*, *tis*. part. 2 n.
 Excellency, *Dignitas*, *tatis*. 3 f. An Eye, *Oculus*, *i*. 2 m.
 Except, *Præter*. præp. acc. Ever and anon, *Subinde*. adv.
 Except, *Nisi*. conj.
 To excuse, *Purgo*, *as*, *avi*. 1 a. F.
 An Exercise, *Exercitium*, *ii*.
 2 n. Fable, *Apologus*, *i*. 2 m.
 To exercise, *Exerceo*, *es*, *ui*. A Face, *Facies*, *ei*. 5 f.
 2 act. To facilitate, *Facilito*, *as*, *avi*.
 Exhortation, *Hortatio*, *us*. 1 act.
 4 m. To fade, *Marcesco*, *cis*. 3 In-
 To exhort, *Hortor*, *aris*, *atus*. cept.
 1 d. To faint, *Deficio*, *is*, *eci*. 3 act.
 Exile, *Exilium*, *ii*. 2 n. Fair, *Pulcher*, *ra*, um. adj.
 To exist, *Existo*, *is*, *titi*. 3 Faithless, *Infidus*, *a*, um. adj.
 Expectation, *Expectatio*, *nis*. Faith, *Fides*, *ei*. 3 f.
 3 f. Faithful, *Fidus*, *a*, um. adj.
 To expect, *Expecto*, *as*, *avi*. Faithfulness, *Fidelitas*, *tatis*.
 1 a. 3 f.
 Experience, *Experientia*, *e*. The Faithful, *Fidelis*, *le*, *lis*.
 1 f. adj. 3 art.
 Expiring, *Completio*, *onis*. To fall, *Ruo*, *is*, *ruis*. 3 n.
 3 f. To fall, *Cado*, *is*, *cecid*. 3 n.
 To expose, *Periclitor*, *atus*, False, *Erroneus*, *a*, um. adj.
atus. 1 d. Fame, *Gloria*, *e*. 1 f.

- A Family, *Familia*, *a*. 1 f.
 Famous, *Eximius*, *a*, *um*. adj.
 Fancy, *Affectus*, *a*. 4 m.
 Far, *Remotus*, *a*, *um*. adj.
 Far, *Longè*. adv.
 A Farmer, *Agricola*, *a*. 1 m.
 and f.
 A Farthing, *Affis*, *is*. 3 m.
 Farther, *Uterior*, *us*, *oris*. adj.
 3 art.
 Farthest, *Extremus*, *a*, *um*. adj.
 Farewel, *Vale*. defect.
 To fast, *Jejuno*, *as*, *avi*. 1 n.
 To feel or handle, *Tracto*, *as*, *avi*. 1 act.
 Fat, *Pinguis*, *e*, *is*. adj. 3 art.
 Fate, *Fatum*, *i*. 2 n.
 To fasten, *Figo*, *is*, *xi*. 3 a.
 Fastened, *Fidus*, *a*, *um*. adj.
 A Father, *Pater*, *tris*. 3 m.
 To fatten, *Incrasso*, *as*, *avi*, 1 n.
 A Fault, *Culpa*, *a*. 1 f.
 A Favour, *Gratia*, *a*. 1 f.
 A Favourite, *Gratiosus*, *i*. 2 m.
 To fear, *Timèo*, *as*, *ui*. 2 n.
 Fear, *Timor*, *oris*. 3 m.
 Fearful, *Timidus*, *a*, *um*. adj.
 3 term.
 Feeble, *Debilis*, *e*, *lis*. adj.
 3 art.
 Feebleness, *Debilitas*, *tatis*. 3 f.
 To feed, *Pasco*, *is*, *parvi*. v. n.
 3 conj.
 To feel, *Tracto*, *as*, *avi*. 1 a.
 To feel, *Sentio*, *is*, *si*. 4 act.
 To feel, *Patior*, *ris*, *passus*. 3 dep.
 Felicity, *Felicitas*, *tatis*. 3 f.
 A Fellow - soldier, *Commilito*, *onis*. 3 m.
 To fetch, *Peto*, *is*, *ii*, & *ivi*. 3 act.
 A Fever, *Febris*, *is*. 3 f.
 Few, *Pauci*, *a*, *a*. adj. plu.
 3 term.
 A Field, *Ager*, *i*. 2 m.
 A Field for Wars, *Campus*, *i*. 2 m.
 Fiery, *Ferox*, *ocis*. adj. 3 art.
 Fifty, *Quinquaginta*. ind. pl.
 To fight, *Pugno*, *as*, *avi*. 1 a.
 Fighting, *Pugnans*, *tis*. par. 3.
 To fill, *Impleo*, *es*, *evi*. 3 act.
 Filthy, *Turpis*, *e*, *is*. adj. 3 a.
 To find out, *Inquiro*, *is*, *ivi*. 3 act.
 To find, *Invenio*, *is*, *ni*. 4 a.
 Fine, *Elegans*, *tis*. adj. 3 art.
 To finish, *Consummo*, *as*, *avi*. 1 a.
 Fire, *Ignis*, *is*. 3 m.
 Firm, *Firmus*, *a*, *um*. adj.
 First, *Primus*, *a*, *um*. adj.
 A Fisherman, *Piscator*, *oris*. 3 m.
 A Fishing Cane, *Arundo*, *inis*. 3 f.
 A Fist, *Pugnus*, *i*. 2 m.
 To fit, *Apto*, *as*, *avi*. 1 a.
 Fit, *Idoneus*, *a*, *um*. adj.
 Five, *Quinque*. adj. indecl.
 A Flame, *Flamma*, *a*. 1 f.
 Flat, *Supinus*, *a*, *um*. adj. 3 ter.
 A Flatterer, *Adulator*, *oris*. 3 m.

- To flatter, *Adulor, aris, atus*. A forehead, *Frons, tis*. 3 m.
 i dep. Foresight, *Prospectus, tūs*. 4
 Flattering, *Adulatorius, a, um*. m.
 adj. For ever, *In æternum*. adv.
 Flattery, *Affentatio, onis*. 3 f. To foresee, *Prospicio, is, xi*.
 A Fleece, *Vellus, eris*. 3 n. 3 act.
 Flesh, *Caro, nis*. 3 f. To forget, *Obliviscor, eris*,
 Flexible, *Flexilis, e, lis*. adj. *itus*. 3 dep.
 3 r. Forgetful, *Immemor, oris*. adj.
 A Flight, *Fuga, æ*. 1 f. 3 art.
 Flourishing, *Florens, tis*. adj. To forgive a Fault, *Remitto*,
 3 art. *is, si*. 3 act.
 A Flower, *Flos, oris*. 3 m. To forgive a Person, *Ignosco*,
 To fly, *Fugio, is, gi*. 3 neut. *is, vi*. 3 act.
 Flying, *Volitans, tis*. part. To feign, *Fingo, is, xi*. 3 a.
 3 a. A Form, *Classis, is*. 3 f.
 Flint, *Silex, icis*. 3 f. Former, *Prior, oris*. adj. 3 art.
 A Foe, *Hostis, is*. 3 com. 2. Former, *Pristinus, a, um*.
 To follow, *Sequor, eris, utus*. adj.
 3 dep. Formerly, *Antehac*. adv.
 Folly, *Stultitia, æ*. 1 f. Formidable, *Formidabilis, le, lis*.
 To be fond of, *Indulgeo, es, si*. adj. 3 art.
 2 act. Foreign, *Peregrinus, a, um*.
 Food, *Cibus, i*. 2 m. adj.
 A Fool, *Stultus, i*. 2 m. For the most Part, *Plerum-*
 Foolish, *Stolidus, a, um*. adj. *que*. adv.
 A Foot, *Pes, edis*. 3 m. For the time to come, *Posthac*.
 A Footman, *Pedes, itis*. 3 adv.
 com. 2. Fortitude, *Fortitudo, inis*. 3 f.
 A Footstep, *Vestigium, ii*. 2 n. Fortune, *Fortuna, æ*. 1 f.
 For, *Nam*. conjunct. Forty, *Quadraginta*. adj. pl.
 For, *Pro*. prep. ind.
 To forbid, *Prohibeo, es, ui*. 2 a. Forward, *Pronus, a, um*. adj.
 Forbidden, *Vetitus, a, um*. Foul, *Fædus, a, um*.
 adj. To foul, *Maculo, as, avi*. 1 a.
 To force, *Compello, uli*. Foundation, *Fundamentum, i*.
 3 a. 2 n.
 Force, *Vires, ium*. 3 plu. f. A Fountain, *Fons, tis*. 3 m.
 To forego, *Præeo, is, ivi*. 4 n. Four, *Quatuor*. adj. plu. ind.
 Fourth,

- fourth, *Quartus*, *a*, *um*. adj.
 Fowler, *Auceps*, *cupis*. 3
 com. 2.
 3 m. A Fox, *Vulpes*, *is*. 3 f.
 4 France, *Gallia*, *æ*. 1 f.
 dv. Free, *Immunis*, *e*. adj. 3 art.
 5, xi. To free, *Expedio*, *is*, *i-vi*. 4 act.
 To freeze, *Congelo*, *as*, *avi*.
 1 a. The Gallows, *Patibulum*, *i*.
 2 n.
 Frequent, *Frequens*, *tis*. adj. A Gamester, *Aleator*, *oris*. 3 m.
 3 art. A Garden, *Hortus*, *i*. 2 m.
 Frequency, *Affiduitas*, *atis*. 3 A Garment, *Vestis*, *is*. 3 f.
 f. To gather, *Colligo*, *is*, *egi*. 3
 act.
 Frequently, *Frequenter*. adv.
 To fret, *Vexo*, *as*, *avi*. 1 a. Gay, *Elegans*, *tis*. adj. 3 art.
 A Friend, *Amicus*, *i*. 2 m. A General of an Army, *Im-*
 Friendship, *Amicitia*, *æ*. 1 f. *perator*, *oris*. 3 m.
 Friendly, *Amice*, adv. Generosity, *Magnificentia*, *æ*.
 To fright, *Terreo*, *is*. *ui*. 2 a. 1 f.
 From, *A*, *ab*, *abs*. prep. abl. Generous, *Generosus*, *a*, *um*.
 From Door to Door, *Ostia-*
tim. adv. adj.
 To frown, *Frontem contra* 3
here. Gentility, *Generositas*, *atis*. 3
 f.
 A Frown, *Ruga*, *æ*. 1 f. Gently, *Leniter*. adv.
 Fruit, *Fructus*, *us*. 4 m. A Geographer, *Geographus*, *i*.
 2 m.
 Fruitful, *Fœcundus*, *a*, *um*. To get, *Acquiro*, *is*, *ivi*. 3 a.
 adj. To get, *Assequor*, *eris*, *quutus*.
 3 dep.
 Full, *Plenus*, *a*, *um*, adj. To get, *Adipiscor*, *eris*, *eptus*.
 3 dep.
 A Fuller, *Fullo*, *onis*. 3 m. A Giant, *Gigas*, *antis*. 3 m.
 To fulfil, *Adimpleo*, *es*, *ovi*.
 2 a. A Gift, *Puella*, *æ*. 1 f.
 A Gift, *Donum*, *i*. 2 n.
 A Funeral, *Funus*, *funeris*. 3 To give, *Do*, *as*, *dedi*. 3 act.
 n. To give or restore, *Reddo*, *is*,
 Furious, *Irasciosus*, *a*, *um*. adj. *didit*. 3 act.
 Fury, *Ror*, *oris*. 3 m. To give Thanks, *Gratias ago*.
 Future, *Futurus*, *a*, *um*. adj.
 For the future, *In posterum*.
 adv. 3.

- To give over, *Defino, is, iui.* A Governor, *Gubernator, ori.*
 3 neut. 3 m.
 Given, *Debitus, a um.* part. To grace, *Condecoro, as, avi.*
 To be glad, *Gaudeo, es, visus.* 1 2.
 2 n. p. Grace, *Gratia, æ.* 1 f.
 To gladden, *Exhilaro, as, avi.* Gracious, *Benignus, a, um.*
 1 act. adj.
 Glittering, *Fulgidus, a, um.* Graciously, *Benigne.* adv.
 adj. Grammar, *Grammatica, æ.*
 Glory, *Gloria, æ.* 1 f.
 Glorious, *Eximius, a, um.* To grant, *Concedo, is, ssi.*
 adj. act.
 A Glove, *Chiropteca, æ.* 1 f. Grass, *Gramen, ini.* 3 n.
 A Glutton, *Helluo, onis.* 3 m. Grassy, *Graminosus, a, um.* adj.
 God, *Deus, i.* 2 m. To gratify, *Placeo, es, ui, tu.*
 Godly, *Pius, a, um.* adj. 2 neut.
 Godly, *Pie.* adv. A Grave, *Sepulchrum, i.* 2 n.
 Godliness, *Pietas, atis.* 3 f. Great, *Magnus, a, um.* adj.
 To go, *Eo, is, iui.* 4 n. Greatly, *Magnopere.* adv.
 To go, *Gradior, eris, essus.* Greatness, *Magnitudo, ini.* 3 f.
 3 dep. Greek, *Græcus, a, um.* adj.
 To go away hence, *Abeo, is, iui.* 4 n. Green, *Viridis, e, is.* adj.
iui. 4 n. art.
 To go out, *Eaeo, is, iui.* 4 n. At Greek, *Græcus, i.* 2 m.
 To go up, *Ascendo, is, di.* 3 n. Greedy, *Avidus, a, um.* adj.
 Gold, *Aurum, i.* 2 n. Greedily, *Avide.* adv.
 Golden, *Aureus, a, um.* adj. Greece, *Græcia, æ.* 1 f.
 Good, subst. *Utilitas, atis.* 3 f. A Grief, *Dolor, oris.* 3 m.
 Good, *Bonus, a, um.* adj. To grieve, *Ango, is, xi.* 3 n.
 Goodness, *Bonitas, atis.* 3 f. To be grieved, *Contristor, aris.*
 Good for, *Utilis, e, is.* adj. *atus.* 1 p.
 Good Things, *Bona, æ.* n. To grieve, *Doleo, es, ui.* 2 n.
 A Goose, *Anser, eris.* 3 m. To grin, *Ringor, eris, etus.*
 The Gospel, *Evangelium, ii.* dep.
 2 n. To grind, *Molo, is, ui.* 2 act.
 To govern, *Guberno, as, avi.* To groan, *Gemo, is, ui.* 3 n.
 1 act. A Groat, *Drachma, æ.* 1 f.
 Government, *Regimen, ini.* The Ground, *Humus.* 4 and
 3 n. 2 f.

On the Ground, *Humi*. gen. An Harlot, *Meretrix*, *icis*. 3f.
To grow, *Cresco*, *is*, *evi* 3 n. Harmless, *Innoxius*, *a*, *um*.
To grow or become, *Fio*, *is*, adj.

actus. n. p.

To haste, *Propero* *as* *avi*.

To grow pale, *Pallesco*, *is*, *ui*. To hasten, *1* act.

3 n.

Hasty, *Properus*, *a*, *um*. adj.

To grow proud, *Superbesco*, *is*, A Hat, *Galerus*, *i*. 2 m.

ui. 3 n.

To hate, *Qdi*. defect.

A Guardian, *Tutor*, *oris*. 3 m.

Hated,

A Guest, *Conviva*, *ae*. 1 m.

Hating,

Exosus, *a*, *um*. par.

Guilt, *Reatus*, *us*. 4 m.

Hateful,

Guilty, *Reus*, *a*, *um*. adj.

Hatred, *Odium*, *ii*. 2 n.

Guiltless, *Insons*, *tis*. adj.

To have, *Habeo*, *es*, *ui*. 2 a.

art.

To hawk, *Aucupor*, *aris*, *atus*.

1 dep.

H.

An Hawk, *Accipiter*, *tris*.

3 m.

H Ainous, *Detestabilis*, *e*,

Hay, *Fænum* *i*. 2 n.

lis. adj. 3 art.

The Head, *Caput*, *iti*. 3 m.

Hair, *Crinis*, *is*. 3 m.

The Head-ach, *Cephalalgia*,

An Hair-lace, *Vittæ*, *ae*. 1 f.

ae. 3 f.

To halt, *Claudico*, *as*, *avi*. 1 n.

An Hedge, *Sepes*, *is*. 3 m.

An Halter, *Capistrum*, *i*. 2 n.

To heal, *Sano*, *as*, *avi*. 1 a.

An Hand, *Manus*, *us*. 4 f.

Healing, *Salutifer*, *era*, *rum*.

To handle, *Tracto*, *as*, *avi*. adj.

Handkerchief, *Sudarium*, *i*.

Health, *Salus*, *utis*. 3 f.

1 n.

To heap up, *Accumulo*, *as*,

To hang, *Suspendo*, *is*, *di*. 3 a.

avi. 1 act.

To hang, *Pendeo*, *es*, *pendi*. 2 n.

To hear, *Audio*, *is*, *i*, *vi*. 4 a.

Handsome, *Venustus*, *a*, *um*.

Hearing, subst. *Auditus*, *us*.

adj.

4 m.

Hap, *Fortuna*, *ae*. 1 f.

To hearken, *Ausculto*, *as*, *avi*,

Happy, *Felix*, *icis*. adj. 3 art.

1 act.

To happen, *Accido*, *is*, *di*. 3 n.

The Heart, *Animus*, *i*. 2 m.

Happiness, *Felicitas*, *tatis*. 3 f.

The Heart, *Cor*, *dis*. 3 m.

Hard, *Durus*, *a*, *um*. adj.

Heat, *Ardor*, *oris*. 3 m.

Hard, *Difficilis*, *e*, *lis*. adj.

An Heathen, *Ethnicus*, *a*, *um*.

Hard, *Malus*, *a*, *um*. adj.

adj.

An Hare, *Lepus*, *oris*. 3 m.

Heaven, *Cælum*, *i*. 2 n.

H 6

Heavenly,

- Heavenly, *Cælestis, e, is.* adj. To hold one's Peace, *Taceo, es,*
 3 art. *cui.* 2 n.
 Heavy, *Gravis, e, is.* adj. 3 a. Holy, *Sanctus, a, um.* adj.
 He, *Ille, a, ud.* pron. adj. Honest, *Honestus, a, um.* adj.
 An Heifer, *Juvenca, æ.* 1 f. Honesty, *Probitas, atis.* 3 f.
 Hell, *Orcus, i.* 2 m. Honestly, *Honestè.* adv.
 Hellish, *Infernalis, e, lis.* adj. Honey, *Mel, llis.* 3 n.
 3 art. Honour, *Honor, oris.* 3 m.
 Help, *Auxilium, ii.* 2 n. Honourable, *Decorus, a, um.*
 An Helper, *Adjutrix, icis.* adj.
 3 f. Hopeful, *Spei bonæ.*
 Helpful, *Auxiliaris, e, ris.* adj. Hope, *Spes ei.* 5 f.
 3 art. Hope, *Fiducia, æ.* 1 f.
 To help, *Adjuvo, as, vi.* 1 a. An Horn, *Cornu.* 4 n.
 To help on, *Promoveo, es, vi.* Horrid, *Horridus, a, um.* adj.
 4 art. An Horse, *Equus, i.* 2 m.
 An Hen, *Gallina, æ.* 1 f. An Horseman, *Eques, itis.*
 An Henricus, *i.* 2 m. 3 com 2.
 He, from *is, ea, id.* Hot, *Violentus, a, um.* adj.
 pron. An Hour, *Horæ, æ,* 1 f.
 An Heifer, *ba, æ.* 1 f. Hourly, *In horas.*
 Hereafter, *hæc.* adv. An House, *Domus, i, ūs.* 2
 To hide, *is, di.* 3 a. 4 f.
 Hidden, *Abconditus, um.* adj. How, *Quam.* conj.
 High, *Summus, um.* adj. How greatly, *Quantoperè.* adv.
 Highly, *Summe.* How many, *Quot.* adj. plu.
 An Hill, *Collis, is.* 3 m. indec.
 Himself, *Se.* pron. subst. How much, *Quantum.*
 To hinder, *Impedio, is, iui.* How, with an adj. *Quam.*
 4 art. To howl, *Ulatu, as, avi.* 1 n.
 To hire, *Conduco, is, xi.* 3 a. Huge, *Ingens, is.* adj.
 His, *Ejus.* pron. adj. Human, *Humanus, a, um.*
 His own, *Suus, a, um.* pron. Humble, *Humilis, e, lis.* adj.
 adj. 3 art.
 An Historian, *Historicus, i.* Humility, *Humilitas, tatis.*
 2 m. 3 f.
 Hitherto, *Adhuc.* adv. An hundred, *Centum.* ind.
 An Hog, *Porus, i.* 2 m. Hungry, *Famelicus, a, um.*
 To hold, *Teneo, es, ui.* 2 a. adj.

- To hunt, *Venor, aris, atus*. Jet, *Gagates, is* 3 m.
 3 dep. A Jewel, *Gemma, æ.* 1 f.
 A Hunting Pole, *Pertica venatoria.* 4 f. Ignoble, *Ignobilis, e, is.* adj.
 3 art.
 An Huntsman, *Venator, oris.* Ignominy, *Ignominia, æ.* 1 f.
 3 m. Ignorant, *Ignarus, a, um.*
 Hurtful, *Noxius, a, um.* adj. adj.
 To hurt, *Cædo, is, cidi.* 3 a. Ignorance, *Ignorantia, æ.*
 To hurt, *Noceo, es, cui.* 2 n. 1 f.
 An Husband, *Maritus, i.* 2 An Image, *Imago, inis.* 3 f.
 m. To imitate, *Imitor, aris, atus.*
 An Husbandman, *Agricola,* 1 dep.
 æ. 1 com. 2. Immoderately, *Immodice.* adv.
 An Hypocrite, *Hypocrita, æ.* Impartial, *Æquus, a, um.*
 1 m. adj.
 Hypocrisy, *Hypocrisis, is.* 3 f. An Impediment, *Impedimen-*
 tum, i. 2 n.
 I. Impiety, *Scelus, is.* 3 n.
 Impious, *Impius, a, um.* adj.
 To impose upon, *Impono, is,*
 sui. 3 act.
 Jason, *Jason, onis.* 3 m. Impoverishing, subst. *Dimi-*
 nutio, onis. 3 f.
 The Jaundice, *Icterus, i.* 2 m. To Improve, *Amoveo, es,*
 A Jaw, *Maxilla, æ.* 1 f. vi. 2 act.
 Icy, *Glacialis, le, lis.* adj. Imprudence, *Inscientia, æ.* 1 f.
 3 a. Imprudent, *Imprudens, tis.*
 Joy, *Gaudium, ii.* 2 n. adj.
 Joyful, *Hilaris, e, is.* adj. 3. Impudent, *Impudens, tis.* adj.
 art. 3 art.
 Idle, *Otiosus, a, um.* adj. I my self, *Ipse, a, um.* pron.
 Idleness, *Ignavia, æ.* 1 f. adj.
 Idly, *Otiose.* adv. In, *In.* prep. abl.
 An Idol, *Imago, inis.* 3 f. Inclination, *Propensio, onis.* 3
 Jealous, *Zelotypus, a, um.* f.
 adj. In comparison of, *Præ.* prep.
 To jeer, *Irrideo, es, fi.* 2 act. abl.
 Jerusalem, *Hierosolyma, æ.* 1
 f.
 Jesus, *Jesus, us.* 4 m. In

Inconvenient, *Inconveniēsis*. Intemperance, *Intemperantia*,
adj. 3 art. æ. 1 f.

Increase, *Incrementum*, i. 2 n. To invade, *Invado*, is, fi. 3 a.

Indulgence, *Indulgentia*, æ. To intend, *Statuo*, is, ui. 3 a.
1 f. Intermiſſion, *Intermiſſio*, onis.

To indulge, *Indulgeo*, es, fi. 3 f.
2 act.

An Interval, *Intervallum*, i.

Industry, *Sedulitas*, atis. 3 f. 2 n.

Industrious, *Sedulus*, a, um. An Intention, *Intentio*, onis.
adj. 3 f.

Ineffectual, *Inefficax*, acis. adj. In the mean
3 art. time,

An Infant, *Infans*, tis. 3. com. In the mean } *Interea*. adv.
2. while,

Inferiors, *Inferiores*, um. adj. In vain, *Fruſtra*. adv.

plu. 2 art.

To invent, *Excogito*, as, avi.

Infinite, *Infinitus*, a, um. adj. 1 act.

Ingenious, *Ingenioſus*, a, um. Invincible, *Invictus*, a, um.
adj. adj.

Ingratitude, *Ingratitudo*, inis. To instruct, *Erudio*, is, iwi.
3 f. 4 a.

An Inhabitant, *Incola*, æ. 1 An Instructor, *Inſtitutor*, oris.
com. 2. 3 m.

An Inheritance, *Hæreditas*, An Instruction, *Documentum*,
tatis. 3 f. i. 2 n.

Injustice, *Injuſtitia*, æ. 1 f. Instruction, *Monitus*, ūs. 4 m.

To injure, *Noceo*, es, ui. 2 n. To invite, *Invito*, as, avi.

Injurious, *Noxius*, a, um. adj. 1, 4.

Ink, *Atramentum*, i. 2 n. Into, *in*. prep. acc.

An Inkhorn, *Atramentarium*, Inward, *Intimus*, a, um. ad.

ii. 2 n.

Inviolable, *Inviolabilis*, e, lis.

An Inn, *Dormitorium*, ii. 2 n. adj. art.

Innocency, *Innocentia*, æ, 1 f. A Journey, *Iter*, *itineris*. 3 n.

Innumerable, *Innumerus*, a, To join, *Annecto*, is, xui. 3 a.
um. adj. Irksome, *Moleſtus*, a, um.

An Instant, *Momentum*, i, 2 n. adj.

Instead, *Loco*. adv. Iron, *Ferrum*, i. 2 n.

Instrument, *Inſtrumentum*, i. Irreparably, *Irreparabiliter*,
2 n. adv.

Isaac,

Isaac, *Isaacus*, i. 2 m.

It, *Is*, *ea*, *id*. pron. adj.

Italy, *Italia*, *æ*. 1 f.

The Itch, *Scabies*, *ei*. 5 f.

Joyful, *Latui*, *a*, *um*. adj.

A Judge, *Judex*, *icis*. 3 m.

To judge, *Judico*, *as*, *avi*. 1a. 4 a.

Judgment, *Judicium*, *ii*. 2 n.

Julius, *ii*. 2 m.

To jump, *Salto*, *as*, *avi*. 1 n.

Just, *Iustus*, *a*, *um*. adj.

Justice, *Iustitia*, *æ*. 1 f.

Justly, *Iustè*. adv.

K.

TO keep, *Custodio*, *is*, *ivi*, 4 aet. *Laden*, *Onustus*, *a*, *um*. adj.

To keep, *Detineo*, *es*, *ui*. 2 a. A Lady, *Domina*, *æ*. 1 f.

To keep a Command, *Obfer-* Lamentation, *Lamentatio*, *onis*. 3 f.

To keep under, *Subjugo*, *as*, *avi*. 1 aet. To lament, *Lamentor*, *aris*, *atus*. 1 dep.

To keep off, *Prohibeo*, *es*, *ui*. 2 aet. To lament, *Lugeo*, *es*, *xi*. 2 a.

A Key, *Clavis*, *is*. 3 f. Lamentable, *Lamentabilis*, *e*, *lis*. adj. 3 art.

To kick, *Calcitro*, *tras*, *avi*. 1a. A Land, *Regio*, *onis*. 3 f.

Kind, *Benignus*, *a*, *um*. adj. A Language, *Lingua*, *æ*. 1 f.

Kindly, *Leniter*. adv. A Languid, *Languidus*, *a*, *um*.

Kindness, *Beneficium*, *ii*. 2 n. To languish, *Languo*, *es*, *ui*.

Kindness, *Benignitas*, *tatis*. 3f. 2 n.

A King, *Rex*, *gis*. 3 m. A Large, *Amplus*, *a*, *um*. adj.

A Kingdom, *Regnum*, *i*. 2 n. Last, *Ultimus*, *a*, *um*. adj.

To kill, *Occido*, *is*, *di*. 3 a. At last, *Tandem*. adv.

A Knack, *Artificium*, *ii*. 2 n. Late, *Serus*, *a*, *um*. adj.

A Knave, *Nebulo*, *onis*. 3 m. Latin, *Latinus*, *a*, *um*. adj.

Knavery, *Impostura*, *æ*. 1 f. Laudable, *Laudabilis*, *e*, *lis*.

A Knee, *Genu*, *u*. 4 n. ind. To kneel, *Genusflo*, *is*, *xi*. adj. 3 art.

3 neut.

To

A Knife, *Culter*, *tri*. 2 m.

A Knight, *Eques*, *itis*. 3 m.

Knowledge, *Scientia*, *æ*. 1 f.

A Knot, *Nodus*, *i*. 2 m.

To know, *Scio*, *is*, *ivi*. 4 a.

Not to know, *Nescio*, *is*, *ivi*.

Known, *Cognitus*, *a*, *um*. a.

L.

Laborious, *Sedulus*, *a*, *um*. adj.

Labour, *Labor*, *oris*. 3 m.

To labour, *Conor*, *aris*, *atus*. 1 dep.

- To laugh, *Rideo, es, si.* 2 Leisure, *Otium, ii.* 2 n.
neut. Leave, *Venia, æ.* 1 f.
- To laugh at, *Irrideo, es, si.* To leave, *Relinquo, is, iqui.*
2 act. 3 a.
- To lavish, *Prodigo, is, egi.* 3 To leave off, *Desino, is, si-vi.*
act. and *ii.* 4 n.
- Lavishly, *Profuse.* adv. To be left, *Relinquor, eris,*
A Law, *Lex, egis.* 3 f. *ictus.* 3. p.
- Lawful, *Legitimus, a, um.* Leyden, *Lugdunum, i.* 2 n.
adj. To be at leisure, *Vacat.* imp.
- It is lawful, *Licet.* Imperf. To lend, *Commodo, as, avi.*
Lawless, *Illex, egis.* 3 c. 1 a.
- A Lawyer, *Juris-peritus.* 2 m. Length, *Longitudo, inis.* 3 f.
- Lawrel, *Laurus, i, ūs.* Lenity, *Lenitas, tatis.* 3 f.
4 f. Lent, *Commodatus, a, um.*
- To lay, *Struo, is, xi.* 3 act. part.
- To lay aside, *Abjicio, is, eci.* To be lent, *Commodor, aris,*
To lay open, *Patefacio, is, atus.* 1 pass.
eci. 3 act. Less, *Minor, us, oris.* adj.
- To lay out, *Impendo, is, di.* 3 art.
- 3 a. To lessen, *Diminuo, is, ui.*
- To lay up, *Repono, is, sui.* 3 act.
- 3 a. A Lesson, *lectio, onis.* 3 f.
- To lay upon, *Impono, is, sui.* Left, conj.
- 3 a. Let, imp. Mood.
- Lazy, *Otiosus, a, um.* adj. Letter, *typus, i.* 2 m.
- Laziness, *Ignavia, æ.* 1 f. Letters, *Literæ, arum.* plu. f.
- To lead, *Transfero, fers, tuli.* A Liar, *Mendax, acis.* 3 com.
v. irr. Liberal, *Ingenuus, a, um.*
- A League space, *Leuca, æ.* adj.
- 1 f. Liberty, *Libertas, tatis.* 3 f.
- To learn, *Disco, is, didici.* Licentious, *Libidinosus, a, um.*
3 n. adj.
- A Learner, *Discipulus,* 2 To lick up, *Lambo, is, bi.*
m. 3 act.
- Learned, *Doctus, a, um.* p. To lie upon, *Incumbo, is, ui.*
- Learning, *Doctrina, æ.* 1 f. 3 n.
- To leap into, *Infilis, is, ui,* Life, *Vita, æ.* 1 f.
and *ii.* 4 n. Light, *Lux, lucis.* 3 f.

Like,

- Like, *Similis*, *e*, *lis*. adj. 3
art.
- A Limb, *Artus*, *us*. 4 m.
- A Limb, *Membrum*, *i*. 2 n.
- A Line, *Linea*, *e*. 1 f.
- A Lion, *Leo*, *onis*. 3 m.
- A Lip, *Labium*, *ii*. 2 n.
- Little, *Parvus*, *a*, *um*. adj.
- Little, *Paululum*, adv.
- A little while, *Parumper*.
adv.
- Little, *Parum*. adv.
- Little, *Exiguus*, *a*, *um*. adj.
- The Liver, *Jecur*, *oris*. 3 n.
- To live, *Vivo*, *is*, *xi*. 3 n.
- A Load, *Sarcina*, *e*. 1 f.
- To be loaden, *Oneror*, *aris*,
atus. 1 pass.
- To lodge, *Diversor*, *aris*, *a*-
tus. 1 dep.
- Lofty, *Sublimis*, *e*, *is*. adj. 3
art.
- To loiter, *Moror*, *aris*, *atus*.
1 dep.
- London, *Londinum*, *i*. 2 n.
- Long, *Longus*, *a*, *um*. adj.
- Long, *Diu*. adv.
- To look to, *Consulo*, *is*, *ui*.
3 a.
- To look to it, *Curo*, *as*, *avi*.
1 act.
- To let loose, *Remitto*, *is*, *si*.
3 act.
- To loose, *Solvo*, *is*, *vi*. 3 a.
- Loquacity, *Loquacitas*, *atis*.
3 f.
- A Lord, *Dominus*, *i*. 2 m.
- To lose, *Perdo*, *is*, *didi*. 3
act.
- A Loss, *Damnum*, *i*. 2 n.
- A Lot, *Sors*, *tis*. 3 f.
- Love, *Amor*, *oris*. 3 m.
- To love, *Amo*, *as*, *avi*. 1 act.
- Loud, *Sonorus*, *a*, *um*. adj.
- A Lover, *Amator*, *oris*. 3 m.
- Loving, *Blandus*, *a*, *um*. adj.
- Loveliest, *Amantissimus*, *a*,
um. adj.
- Lovely, *Amabilis*, *e*, *lis*. adj.
3 a.
- A Louse, *Pediculus*, *i*. 2 m.
- Low, *Abjectus*, *a*, *um*. adj.
- Loyal, *Pius*, *a*, *um*. adj.
- Lust, *Cupido*, *inis*. 3 f.
- Luxury, *Luxuries*, *ei*. 5 f.
- To lie, *Cumbo*, *is*, *ui*. 3 n.
- A Lie, *Mendacium*, *ii*. 2 n.
- To lie flat, *Prociumbo*, *is*, *bui*.
3 a.
- To lie, *Mentior*, *iris*, *itus*.
4 d.
- Lying, *Mendax*, *acis*. adj. 3
art.

M.

TO be made equal, *Adæ-*
quor, *aris*, *atus*. 1 p.

To make fit, *Concinno*, *as*, *avi*.
1 act.

Mad, *Insanus*, *a*, *um*. adj.

A Madman, *Demens*, *tis*. adj.

3 art.

Madness, *Insania*, *e*. 1 f.

A Magistrate, *Magistratus*, *us*.
4 m.

Magnanimity, *Fortitudo*, *inis*.
3 f.

A Magpie,

- A Magpie, *Pica*, *æ*. 1 f. A Market-place, *Forum*, *i*.
A Maid Servant, *Famula*, *æ*. 2 n.
1 f. To marry, *Nubo*, *is*, *ps*, *nup*.
To make, *Efficio*, *is*, *eci*. 3 a. *ta sum*. 3 n. pass.
To make, *Paro*, *as*, *avi*. 1 a. A Mark, *Nota*, *æ*. 1 f.
To make Exercise, *Compono*, *is*, *sui*. 3 act. A Mark, *Larva*, *æ*. 1 f.
To make happy, *Felicitas*, *as*, *avi*. 1 act. A Mason, *Cæmentarius*, *ii*.
2 m.
To make for, or to, *Facio*, *is*, *eci*. 3 act. The Master, *Præceptor*, *oris*.
3 m.
A Master, *Dominus*, *i*. 2 m.
A Mastiff, *Molossus*, *i*. 2 m.
A Malefactor, *Reus*, *i*. 2 m. A Matter, *Res*, *rei*. 5 f.
Malice, *Malitia*, *æ*. 1 f. Matter, *Materia*, *æ*. f.
A Man, *Vir*, *ri*. 2 m. It mattereth, *Refert*. imp.
Manhood, *Virilitas*, *tatis*. 3 f. A Mayor, *Prætor*, *oris*. 3 m.
Mankind, *Genus humanum*, 3 n. Mean, *Modus*, *i*. 2 m.
Meat, *Cibus*, *i*. 2 m.
It is manifest, *Certum est*. imp. A Measure, *Mensura*, *æ*. 1 f.
To meddle with, *Attingo*, *is*, *tigi*. 3 act.
Manly, *Virilis*, *e*, *lis*. adj. A Medicine, *Medicina*, *æ*.
3 a. 1 f.
A manner, *Mos*, *oris*. 3 m. A Meadow, *Pratum*, *i*. 2 n.
A Man Servant, *Famulus*, *i*. 2 m. Meer, *Merus*, *a*, *um*. adj.
Man slaughter, *Homicidium*, *ii*. Meet, *Æquus*, *a*, *um*. adj.
2 n. To meet, *Obvenio*, *is*, *ni*. 4 n.
Man's Estate, *Pubertas*, *tatis*. 3 f. Memory, *Memoria*, *æ*. 1 f.
To mend, *Reparo*, *as*, *avi*.
Manuscript, *Manuscriptum*, *i*. 1 a.
2 n. To mention, *Memoro*, *as*, *avi*.
Many, *Multus*, *a*, *um*. adj. 1 act.
Many times, *Sæpe*. adv. A Merchant, *Mercator*, *oris*.
A Mare, *Equa*, *æ*. 1 f. 3 m.
Marble, *Marmor*, *oris*. 3 n. A Mercy, *Beneficium*, *ii*. 2 n.
To march, *Iter facio*, *is*, *feci*. 3 act. Mercy, *Misericordia*, *æ*. 1 f.
Merciful, *Misericors*, *dis*. adj.
A Mark, *Nota*, *æ*. 1 f. 3 art.
A Market, *Mercatus*, *i*. 2 m. Merciful, *Clemens*, *tis*. adj. 3 a.
Merit,

- Merit, Meritum, i. 2 n.* To mock, *Ludo, is, fi. 3 a.*
To merit, Mereor, eris, itus. Moderate, *Mediocris, e, is.*
2 dep. adj. 3 art.
A Message, Nuncium, ii. 2 n. Moderately, *Modice, adv.*
n. Modesty, *Modestia, æ. 1 f.*
Metal, Metallum, i. 2 n. Moist, *Humidus, a, um. adj.*
A Method, Modus, i. 2 m. A Moment, *Momentum, i.*
Middle, Medius, a, um. adj. Money, *Pecunia, æ. 1 f.*
In the midst of, Inter. præp. A Month, *Menfis, is. 3 m.*
accusat. The Moon, *Luna, æ. 1 f.*
With all his Might, Pro viri- Moral, *Moralis, e, lis. adj.*
bus. 3 art.
Milk, Lac, tis. 3 n. More, *Plus, ris. adj. 3 art.*
A Mile, Milliare, is. 3 n. More, *Plures, ium. adj. plu.*
Mild, Clemens, tis. adj. 3 art. More, *Magis. adv.*
A Mind, Mens, tis. 3 f. More, after a Verb of Buy-
Mindful, Memor, oris. adj. ing, *Pluris. gen.*
Mindfulness, Memoria, æ. 1 f. Mortal, *Mortalis, e, is. adj.*
To mingle, Misceo, es, ui. Most, *Plurimum. adv.*
2 a. Most Men, Things, &c. *Plerique, æ, a. adj. plu.*
A Minister, Concionator, oris. A Mother, *Mater, tris. 3 n.*
3 m. To mount, *Affurgo, is, 3 n.*
A Minute, Minutum, i. 2 n. Mount Ætna, *Ætna, æ. 1 f.*
Mire, Cænum, i. 2 n. A Mountain, *Mons, tis. 3 m.*
Mischief, Malum, i. 2 n. To mourn, *Lugeo, es, xi. 2 n.*
Misery, Miseria, æ. 1 f. To move, *Moveo, es, vi. 2*
Miserable, Miser, ra, rum. To move, *Migro, as, avi. 1 n.*
adj. Moveable, *Mobilis, e, lis.*
A Misfortune, Infortunium, act. adj. 3 art.
ii. 2 n. A Mouth, *Os, oris. 3 n.*
To mistake, Erro, as, avi. To mow, *Meto, is, sui. 3 a.*
1 a. A Mower, *Messor, oris. 3 m.*
A Mystery, Artificium, ii. 2 n. Much, *Multum. adv.*
A Mistress, Magistra, æ. 1 f. Mud, *Limus, i. 2 m.*
To moan, Lugeo, es, xi. 2 n. A Multitude, *Turba, æ. 1 f.*
To mitigate, Minuo, is, ui. 3 a. Murther,

- Murther, *Homicidium*, ii. 2 Neither, *Neuter*, *a*, *um*, *rius*.
 n. adj.
 A Mushroom, *Fungus*, i. 2 Never, *Nunquam*. adv.
 m. Nevertheless, *Nilominus*.
 Musick, *Musica*, *a*. 1 f. adv.
 Mutual, *Mutuus*, *a*, *um*. adj. News, *Fama*, *a*. 1 f.
 A Murtherer, *Homicida*, *a*. New, *Recens*, *tis*. adj. 3 art.
 1 m. Next, *Proximus*, *a*, *um*. adj.
 My, *Meus*, *a*, *um*. pron. adj. Next, *Proximè*.
 N. A Nest, *Nidus*, i. 2 m.
 A Net, *Rete*, *is*. 3 n.
 Nigh, *Vicinus*, *a*, *um*. adj.
 Night, *Nox*, *Etis*. 3 f.
 THE Name, *Nomen*, *inis*. 3 n. Nimble, *Mobilis*, *le*, *lis*. adj.
 A Nation, *Gens*, *tis*. 3 f. 3 a.
 Nature, *Natura*, *a*. 1 f. Noble, *Nobilis*, *le*, *lis*. adj.
 Nature, *Ingenium*, ii. 2 n. 3 a.
 Naughty, *Nequam*. adj. ind. A Nobleman, *Heros*, *ois*. 3
 Near, *Prope*. adv. m.
 Near, *Propinquus*, *a* *um*. adj. Nobly, *Fortiter*. adv.
 Neatness, *Elegantia*, *a*. 1 f. No body, *Nemo*. gen. caret.
 A Necessary, *Necessarium*, ii. dat. *ini*. 3 com. of 2.
 2 n. A Noise, *Streptus*, *us*. 4 m.
 Necessary, *Necessarius*, *a*, *um*. A Noise, *Clangor*, *oris*. 3 m.
 adj. Nones, *Nonæ*, *arum*. plu. 1 f.
 Necessary, *Necessitas*, *atis*. 3 No, with a Subst. *Nullus*, *a*,
 f. *um*. gen. *im*. adj.
 A Need, *Opus*, i. 2 n. No one, *Nullus*, *a*, *um*, *ius*.
 Need, *Opus*. indec. adj. No Man, *Nemo*. gen. caret.
 Needy, *Indigus*, *a*, *um*. adj. dat. *nemini*. 3 com. 2.
 Neglect, *Neglectus*, *us*. 4 m. None, *Nullus*, *a*, *um*, *ius*.
 To neglect, *Negligo*, *is*, *xi*. A Nose, *Nasus*, i. 2 m.
 3 act. Not, *Non*. adv.
 Negligence, *Negligentia*, *a*. Not at all, *Non omnino*. adv.
 1 f. Notwithstanding, *Veruntamen*,
 A Neighbour, *Proximus*, i. conj.
 2 m. Nothing, *Nil*. n. sub. ind.
 Neighing, *Hinniens*, *tis*. par. Nothing, *Nilum*, i. 2 n.
 Neither, with Not, *Nec*.

- A Nourisher, *Alitor, oris.* 3 m.
 Nourishment, *Alimentum, i.* 2 n.
 Now, *Nunc.* adv.
 Now and then, *Identidem.* adv.
 Number, *Numerus, i.* 2 m.
 Numerous, *Numerosus, a, um.*
 A Nurse, *Nutrix, icis.* 3 f.
 A Nut, *Nux, cis.* 3 f.

O.

- A**N Oak, *Quercus, ar.* 4 f.
 Obedience, *Obedientia, æ.* 1 f.
 Obedient, *Moriger, ra, rum.* adj. 3 ter.
 To obey, *Obtempero, as, avi.* 1 act.
 To observe, *Obserwo, as, avi.*
 To observe, or regard, *Curo, as, avi.* 1 act.
 Observation, *Observatio, onis.*
 Obstinacy, *Contumacia, f.*
 Obstinate, *Contumax, act.* 3 art.
 To obtain, *Assequor, eris, utus.* 2 dep.
 Occasion, *Occasio, onis.* 3 f.
 Odiousness, *Detestabilitas, tis.* 3 f.
 Of, *De.* prep. abl.
 To be off, distant, *Disso, astiti.* 1 n.
 To offend, *Pecco, as, avi.* 1 n.
- To offend, *Provocho, as, avi.* 1 act.
 An Offender, *Delinquens, tis.* 3 com. 2.
 An Offence, *Delictum, i.* 2 n.
 An Offer, *Conditio, onis.* 3 f.
 To offer, *Offero, fers, obtuli.* irr. 3.
 Off-spring, *Proles, is.* 3 f.
 Oftentimes, } *Sæpe.* adv.
 Often, }
 Ointment, *Unguentum, i.* 2 n.
 Older, *Senior, oris.* adj. 2 art.
 Old Age, *Senectæ, æ.* 1 f.
 Omnipotency, *Omnipotentia, æ.* 1 f.
 Once, *Semel.* adv.
 One, *Unus, a, um.* adj.
 On each side, *Utrunque.* adv.
 Only, with a Subst. *Unicus,* Only, *Solummodo.* adv.
 To open, *Aperio, is, ui.* 4 a.
 Opportunity, *Opportunitas, tis.* 3 f.
 To oppose, *Repugno, as, avi.* 1 act.
 An Oracle, *Oriaculum, i.* 2 n.
 An Orator, *Orator, oris.* 3 m.
 Order, *Ordo, inis.* 3 m.
 Orestes, *is.* 3 m.
 An Ornament, *Ornamentum, i.* 2 n.
 Orthodox, *Orthodoxus, a, um.* adj.
 Other, *Alius, n, ud.* 2 n. 2 m.

Others,

- Others, *Alii*, *æ*, *a*. plu.
 Otherwise, *Aliàs*. adv.
 To overcome, *Vinco*, *is*, *vici*.
 3 act.
 To overflow, *Inundo*, *as*, *avi*.
 1 act.
 Over-fond, *Indulgens*, *tis*. adj.
 3 art.
 Over-hasty, *Præproperus*, *a*,
 um. adj.
 Over-love, *Indulgentia*, *æ*.
 1 f.
 To overspread, *Permano*, *as*,
 uvi. 1 act.
 To offend, *Lædo*, *is*, *fi*. 3 act.
 To be over-joyed, *Gaudeo*, *es*,
 visus. 2 n. p.
 An Overthrow, *Ruina*, *æ*.
 1 f.
 Ovid, *Ovidius*, *ii*. 2 m.
 Ought, *Debet*. imp.
 Ought, *Oportet*. imp.
 Our, } *Noster*, *a*, *rum*.
 Our own, } *pron*.
 To out-go, *Exsupero*, *as*, *avi*.
 1 act.
 To owe, *Debeo*, *es*, *ui*. 2 a.
 An Owner, *Dominus*, *i*. 2 m.
 An Ox, *Bos*, *vis*. 3 com. 2.
 Oxford, *Oxonium*, *ii*. 2 n.
 Oyl, *Oleum*, *ii*. 2 n.
 P.
 Paganism, *Ethnicismus*, *i*.
 2 m.
 To paint, *Pingo*, *is*, *xi*. 3
 act.
 A Painter, *Pictor*, *oris*. 3 m.
 Pains, *Labor*, *oris*. 3 m.
 Painful, *Laboriosus*, *a*, *um*.
 adj.
 A Palace, *Palatium*, *ii*. 2 n.
 The Palate, *Palatum*, *i*. 2 n.
 Pale, *Pallidus*, *a*, *um*. adj.
 Paleness, *Pallor*, *oris*. 3 m.
 Papal, *Papalis*, *e*, *lis*. adj. 3.
 Paper, *Charta*, *æ*. 1 f.
 Pardon, *Venia*, *æ*. 1 f.
 To pardon a Person, *Ignosco*,
 is, *fi*. 3 act.
 To pardon a Crime, *Remitto*,
 is, *fi*. 3 act.
 A Parent, *Parents*, *tis*. 3 com.
 2.
 Paris, *Lutetia*, *æ*. 1 f.
 A Parlour, *Conclave*, *is*. 3 n.
 Parnassus, *Parnassus*, *i*. 2 m.
 A Parrot, *Psittacus*, *i*. 2 m.
 A Part, *Pars*, *tis*. 3 f.
 A Part or Lesson, *Prælectio*,
 onis. 3 f.
 For the most part, *Plerumque*.
 adv.
 To pass, *Prætereo*, *is*, *ivi*. 4 n.
 To pass by, *Remitto*, *is*, *missi*.
 3 act.
 A Passenger, *Vector*, *oris*.
 Past, *Præteritus*, *a*, *um*. adj.
 To patch, *Sarcio*, *is*, *ivi*. 4 a.
 A Path, *Semita*, *æ*. 1 f.
 Patiently, *Patienter*, adv.
 A Patron, *Patronus*, *i*. 2 m.
 Paul, *Paulus*, *i*. 2 m.
 To pay, *Solvo*, *is*, *vi*. 3 act.
 Peace, *Pax*, *cis*. 3 f.
 A Pear, *Pyrum*, *i*. 2 n.
 A Pebble,

- A Pebble, *Calculus*, i. 2 m. Perverse, *Protervus*, a, um.
A Pebble *Lapillus*, i. 2 m. adj.
A Piece, *Particula*, æ. 1 f. Pestilence, *Pestis*, is. 3 f.
A Pencil, *Penicillus*, i. m. Philip, *Philippus*, i. 2 m.
To pierce, *Penetro*, as, avi. A Philosopher, *Philosophus*, i.
1 a. 2 m.
To pity, *Misereor*, ris, tus. 2 d. Phocis, *idis*. 3 f.
Placable, *Placabilis*, e, lis. A Phrase, *Phrasis*, is. 3 f.
adj. 3 art. Physick, *Ars medica*. 3 f.
Penitent, *Pœnitens*, tis. adj. A Physician, *Medicus*, i. 2 m.
To prescribe, *Præscribo*, is, A Picture, *Imago*, inis. 3 f.
psi. 3 a. Piety, *Pietas*, atis. 3 f.
A Penknife, *Scalpellum*, i. A Pillar, *Columna*, æ. 1 f.
2 n. Pious, *Pius*, a, um. adj.
A Penny, *Denarius*, ii. 2 m. Piously, *Sanc̃te*. adv.
The People, *Populus*, i. 2 m. A Piper, *Tibicen*, inis. 3 f.
A Persecutor, *Persecutor*, oris, A Portion, *Dos*, tis. 3 f.
3 m. Pythagoras, *Pythagoras*, æ.
Perception, *Acumen*, inis. 3 n. 1 m.
Perception, *Sagacitas*, atis. A Place, *Locus*, i. 2 m. & *Loci*
3 f. et *Loca*, pl. m & n.
Perfect, *Sincerus*, a, um. adj. To give Place, *Cedo*, is, ffi.
To perform, *Perago*, is, egi. 3 n.
3 act. The Plague, *Pestis*, is. 3 f.
To perform, *Præsto*, as, stiti. Plain, *Planus*, a, um. adj.
1 a. To plain, *Dolo*, as, avi. 1 a.
A Perfume, *Odoramentum*, i. A Planet, *Planeta*, æ. 1 m.
2 n. To plant, *Sero*, is, cwi. 3 act.
To perish, *Pereo*, is, ii, and Planted, *Plantatus*, a, um.
ivi. 4 n. adj. & part.
Pernicious, *Exitialis*, e, lis. To play, *Ludo*, is, fi. 3 a.
adj. A Play-fellow, *Collusor*, oris.
Perpetually, *Perpetue*. adv. 3 m.
Persepolis, *lis*. 3 f. Pleasant, *Jucundus*, a, um.
Persia, *Persis*, idis. 3 f. adj.
Persuasion, *Suasus*, us. 4 m. Pleasantly, *Amènè*. adv.
To persuade, *Suadeo*, es, fi. 2 a. To please, *Placeo*, es, cui, and
To be persuaded, *Moveor*, placitus. 2 n. p.
eris, motus. 2 pass.

- It pleaseth, *Placet*, imp. Praise, *Laus*, *dis*. 3 f.
 Pleasure, *Voluptas*, *tatis*. 3 f. Praise-worthy, *Laudabilis*, *lis*.
 To plead, *Ago*, *is*, *egi*. 3 a. *lis*. adj. 3 art.
 Plenty, *Copia*, *a*. 1 f. To praise, *Laudo*, *as*, *avi*.
 A Pledge, *Pignus*, *oris*. 3 n. 1 act.
 A Poet, *Poeta*, *a*. 1 c. 2. To be praised, *Laudor*, *aris*,
 To poison, *Veneno*, *as*, *avi*. *atus*. 1 pass.
 1 act. A Prater, *Garrulus*, *i*. 2 m.
 To plow, *Aro*, *as*, *avi*. 1 act. To pray, *Precor*, *aris*, *atus*. 1
 Plowed, *Aratus*, *a*, *um*. part. dep.
 A Plowman, *Arator*, *is*. 3 m. Prayer, *Præces*, *cum*. 3 pl. f.
 To pluck, *Vello*, *is*, *vulsi*. 3 a. To preach, *Concionor*, *aris*,
 To pluck up, *Evello*, *is*, *vul-* *atus*. 1 dep.
si. 3 act. A Preacher, *Con-* *nator*, *oris*.
 A Plumb, *Prunum*, *i*. 2 n. 3 m.
 A Pocket, *Sacculus*, *i*. 2 m. A Precept, *Præceptum*, *i*. 2 n.
 Poisonous, *Venenosus*, *a*, *um*. To prefer, *Antefero*, *fers*, *tuli*.
 adj. 3 irr.
 A Pole, *Polus*, *i*. 2 m. To be preferred, *Præponen-*
 Policy, *Calliditas*, *tatis*. 3 f. *du*, *a*, *um*. part.
 A Politician, *Politicus*, *i*. 2 m. Prejudicial, *Incommodus*, *a*, *um*.
 m. adj.
 Poor, *Pauper*, *ris*. adj. 4 art. To prejudice, *Lædo*, *is*, *fi*.
 Poor, with a subst. *Egenus*, *a*, 3 a.
um. adj. Preparation, *Paratus*, *ûs*. 4
 Polished, *Politus*, *a*, *um*. par. m.
 Porridge, *Fusculum*, *i*. 2 n. To prepare, *Pano*, *as*, *avi*.
 Potent, *Potens*, *tentis*. part. 3. 1 a.
 art. A Presage, *Præsagium*, *i*. 2
 Poverty, *Paupertas*, *tatis*. 3 f. n.
 A Pound of Money, *Mina*, *a*. The Presence, *Præsentia*, *a*.
 1 f. 4 f.
 A Pound Weight, *Libra*, *a*. Present, *Præsens*, *tis*. adj. 3
 1 f. art.
 Power, *Potestas*, *tatis*. 3 f. Presently, *Statim*. adv.
 Practice, *Exercitium*, *i*. 2 n. Preservation, *Conservatio*, *onis*.
 To practise, *Ago*, *is*, *egi*. 3 a. 3 f.
 To practise Vice, *Patro*, *as*, To preserve, *Conservo*, *as*, *avi*.
avi. 1 act. 1 act.

- To preserve, *Tueor, eris, itus.* To produce, *Effero, fers, extuli.* irr. comp.
 2 dep.
 To press, *Premis, is, ss.* 3 a. Professed, *Professus, a, um.*
 Pretence, *Prætextus, us.* 4 m. adj.
 Pretended, *Simulatus, a, um.* Proficiency, *Profectus, us.* 4 m. part.
 Profit, *Utilitas, tatis.* 3 f.
 Pretty, *Bellus, a, um.* adj. To profit, *Prosum, des, fui.*
 Precious, *Pretiosus, a, um.* Profitable, *Utilis, e, lis.* adj.
 adj. 3 art.
 To prevent, *Præverto, is, ti.* A Promise, *Promissum, i.* 2 n.
 3 a. To promise, *Promitto, is, isti.*
 Price, *Pretium, ii.* 2 n. 3 a.
 To prick, *Pungo, is, xi.* 3 a. Promised, *Promissus, a, um.* part.
 Pride, *Superbia, æ.* 1 f.
 A Prince, *Princeps, ipis.* 3 To promote, *Promoveo, es, ui.* 3 act.
 com. 2.
 Princely, *Regius, a, um.* adj. To prompt, *Incito, as, avi.*
 A Printer, *Typographus, i.* 2 1 a.
 m. To prop, *Fulcio, is, si.* 4 a.
 Printed, *Impressus, a, um.* par. Proper, *Proprius, a, um.* adj.
 A Prison, *Ergastulum, i.* 2 n. Property, *Proprietas, tatis.* 3 f.
 To be prized, *Æstimor, aris, atus.* 1 pass. adj.
 Private, *Arcanus, a, um.* adj. To propound, *Propono, is, sui.*
 Privately, *Privatè.* adv. 3 a.
 A Privilege, *Privilegium, ii.* 2 n. Prosper, *Prospero, is, sui.* 5 f.
 2 n. To prosper, *Secundo, as, avi.*
 To prize, *Æstimo, as, avi.* 1 a. 1 n.
 Probable, *Probabilis, le, lis.* Prosperous, *Secundus, a, um.* adj. 3 art.
 To proceed, *Provenio, is, ni.* Proud, *Superbus, a, um.* adj.
 4 n. Proudly, *Superbè.* adv.
 To proceed, *Orior, eris.* & Provender, *Pabulum, i.* 2 n.
 iris, orsus. 3 dep. To provide, *Paro, as, avi.*
 To procure, *Paro, as, avi.* 1 a. 1 act.
 Prodigious, *Prodigus, a, um.* Providence, *Providentia, æ.* 1 f.
 adj.
 Prodigiousness, *Luxuria, æ.* 1 f. Providence, *Providus, a, um.*
 Prodigious, *Prodigium, ii.* 2 n. A Province, *Provincia, æ.* 1 f.
 I To

- To provoke, *Incito, as, avi.* 1 act. Quicksand, *Syrtes, tis.* 3 f.
 Prudence, *Prudentia, æ.* 1 f. A Quill, *Calamus, i.* 2 m.
 Publick, *Publicus, a, um.* adj. Quite, *Prorsus.* adv.
 To pull, *Vello, is, ulsi.* 3 act. R.
 To pull down, *Evello, is, ulsi.* 3 act.
 To pull down Kings, *Solio deturbo, as, avi.* 1 act. R Ace or Family, *Origo, ins.* 3 f.
 To punish, *Punio, is, iui.* 4 a. Racks, *Fidiculæ, arum.* 1 pl. f.
 Punishment, *Pœna, æ.* 1 f. Rage, *Impetus, us.* 4 m.
 To purchase, *Acquiro, is, sivi.* 3 act. 3 neut. To rage, *Furo, is, insaniui.*
 To purchase, *Emo, is, emi.* 3 act. Raging, *Furens, tis.* part. 3 art.
 A Purse, *Crumena, æ.* 1 f. Rain, *Pluvia, æ.* 2 f.
 Pure, *Purus, a, um.* adj. To raise, *Suscito, as, avi.* 1 a.
 To purpose, *Statuo, is, ui.* 3 act. Rare, *Rarus, a, um.* adj.
 To put forth, *Exero, is, ui.* 3 act. Rashi, *Temerarius, a, um.* adj.
 To put on, *Induo, is, ui.* 3 a. Rashness, *Temeritas, fatis.* 3 f.
 To put over, *Superinduo, is, dui.* 3 act. A Rate, *Pretium, ji.* 2 n.
 To put under, *Suppono, is, sui.* 3 act. To rebuke, *Increpo, as, ui.* 1 a.
 Pylades, *Pylades, is.* 3 m. Rather, *Potius.* adv.
 To quake, *Tremo, is, ui.* 3 n. A Raven, *Corvus, i.* 2 m.
 A Quarrel, *Furgium, ii.* 2 n. A Razor, *Novacula, æ.* 1 f.
 Quickly, *Statim.* adv. To have rather, *Malo, is, ui.* irr.
 Quiet, *Tranquillus, a, um.* adj. To rattle, *Crepito, as, avi.* 1. neut.
 Quietly, *Quietè.* adv. To read, *Lego, is, egi.* 3 a.
 Quietness, *Tranquillitas, atis.* 3 f. To read over again, *Relego, is, egi.* 3 act.
 To reap, *Metō, is, sui.* 3 a. Reading, *Lectio, onis.* 3 f.
 A Reaper, *Messor, oris.* 3 m. Ready, *Paratus, a, um.* adj.
 A Reaping Hook, *Falx, cis.* 3 f. Really, *Reverè.* adv.
 A Reason, *Ratio, onis.* 3 f. To

The INDEX. 185

- To reason, *Dissero*, is, ui. 3 A Refusal, *Repulsa*, æ. 1 f.
 act. To refuse, *Recuso*, as, avi.
 A Rebel, *Rebellis*, s. 3 m. 1 a.
 To rebel, *Repugno*, as, avi. To refuse, *Refello*, is, felli. 3
 1 act. c.
 Rebellious, *Pervicax*, acis. To regain, *Redimo*, is, emi.
 adj. 3 art. 3 a.
 To recall, *Revoco*, as, avi. 1 To regard, *Curo*, as, avi. 1 a.
 act. To reign, *Regno*, as, avi. 1 n.
 To receive, *Accipio*, is, epi. Reins, *Fræna*, orum, 2 pl. n.
 3 act. To rejoice, *Exhilaro*, as, avi.
 To receive, *Recipio*, is, epi. 1 a.
 3 a. To rejoice, *Gaudeo*, es, visus.
 To reckon, *Habeo*, es, ui. 2 n. 2 n. pass.
 A Recompence, *Compensatio*, Religion, *Religio*, onis. 3 f.
 onis. 3 f. To rely, *Nitor*, eris, nixus. 3d.
 To recompense, *Penso*, as, avi. Relying upon, *Fretus*, a, um.
 1 act. adj.
 Recovering, *Recuperatio*, onis. To remain, *Permaneo*, es, fi.
 3 f. 2 n.
 Recreation, *Lusus*, us. 4 m. A Remedy, *Medicina*, æ. 1 f.
 A Receipt, *Receptio*, onis. 3 f. Remedy, *Remedium*, ii. 2 n.
 To recreate, *Recreo*, as, avi. Remembrance, *Memoria*, æ.
 1 a. 1 f.
 Red, *Ruber*, a, um. adj. To remember, *Reminiscor*, eris,
 To redeem, *Redimo*, is, emi. recordatus. 3 dep.
 3 act. Remission, *Remissio*, onis. 3 f.
 A Redeemer, *Redemptor*, oris. Remote, *Remotus*, a, um.
 3 m. part.
 To reduce, *Reduco*, is, xi. 3 a. To remove, *Moveo*, es, vi.
 To reduce, *Adigo*, is, egi. 3 a. 2 a.
 To reel round, *Glomero*, as, To render, *Reddo*, is, didi.
 avi. 1 n. 3 a.
 To reel or stagger, *Vacillo*, as, To renew, *Renovo*, as, avi.
 avi. 1 n. 1 a.
 A Refresher, *Refocillator*, oris. A Rent, *Fissura*, æ. 1 f.
 3 m. A Repairer, *Refectrix*, ictis.
 A Refreshment, *Refectio*, onis. 3 f.
 3 f.

- To repair, *Redintegro, as, a-vi.* 1 act. To reveal, *Patefacio, is, feci.* 3 act.
- To repay, *Resolvo, is, vi.* 3 a. To revenge, *Ulciscor, eris,* ultus. 3 dep.
- To repeat, *Inculco, as, a-vi.* 1 act. Reverence, *Reverentia, æ.* 1 f.
- Repeated, *Repetitus, a, um.* part. To reverence, *Veneror, aris,* atus. 1 dep.
- Repentance, *Pœnitentia, æ.* 1 f. To be reviled, *Exprobror, aris,* atus. 1 pass.
- It repenteth, *Pœnitet.* imp. Reward, *Mercēs, dis.* 3 f.
- A Report, *Fama, æ.* 1 f. To reward, *Munero, as, a-vi.*
- Reprehensory, *Culpabilis, æ.* 1 act. Rich, *Dives, itis.* adj. 3 art.
- lis.* adj. Riches, *Divitiæ,* 1 plu. f.
- R proof, *Reprehensio, omis.* 3 f. Ridiculous, *Ridendus, a, um.* part
- To reprove, *Arguo, is, ui.* 3 a. Right, *Ius, aris.* 3 n.
- Reputation, *Fama bona.* 1 f. Rightly, *Rectè.* adv.
- To request, *Peto, is, ii, & ti-vi.* 3 act. Righteousness, *Iustitia, æ.* 1 f.
- To require, *Postulo, as, a-vi.* 1 act. Righteous, *Iustus, a, um.* adj.
- To resist, *Repugno, as, a-vi.* 1 act. Righteously, or Justly, *Iuste.* adv.
- To resolve, *Statuo, is, ui.* 3 a. A Ring, *Anulus, i.* 2 m.
- To be resolved on, *Stat.* imp. f. Ripeness, *Maturitas, tatis.* 3
- Resolvedly, *Obstinatè.* adv. To rise with Brightness, *Orior,* iris, ortus. 3 dep.
- Rest, *Quies, etis.* 3 f. To rise, *Surgo, is, rexi.* 3 a.
- To rest, *Quiesco, is, evi.* 3 n. A River, *Amnis, is.* 3
- To restore, *Reddo, is, didi.* 3 act. The Road, *Trames, itis.* 3 m.
- To restrain, *Inhibeo, es, ui.* 2 act. Roaring of a Lion, *Rugitus,* us. 4 m.
- To retain, *Retineo, es, ui.* 2 act. To rob, *Spolio, as, a-vi.* 1 a.
- A Return, *Reditus, us.* 4 m. A Robe, *Pallium, ii.* 2 n.
- To return, *Reddo, is, didi.* 3 act. A Rock, *Petra, æ.* 1 f.
- To return, *Redeo, is, i-vi.* 4 n. A Rod, *Virga, æ.* 1 f.
- Rome, *Roma, æ.* 1 f.
- Romans, *Romani, orum.* 2 m.
- plu. To

- feci.* To root out, *Eradico, as, avi.* 1 act.
eris, A Rose, *Rosa, æ.* 1 f.
. 1 f. Rough, *Asper, a um.* adj.
aris, To rowl, *Volvo, is, vi.* 3 a.
aris, Rowling, *Volubilis, e, lis.* 3 art.
aris, Royal, *Regalis, e, is.* adj. 3 art.
avi. Royalty, *Majestas tatis.* 3 f.
art. To rub, *Frico, as, avi.* 1 act.
f. Rugged, *Asper, d, um.* adj.
um. Ruin, *Exitium, ii.* 2 n.
e. A Rule, *Norma, æ.* 2 f.
adj. A Ruler, *Gubernator, oris.* 3 m.
ste. To rule, *Rego, is, exi.* 3 act.
3 To rule or reign, *Regno, as, avi.* 1 n.
or, A Rumour, *Rumor, oris.* 3 m.
a. To run, *Curro, is cucurri, sum.* 3 n.
n. To run headlong, *Ruo, is, ui.* 3 n.
is, To run away, *Fugio, is, gi.* 3 n.
a. Running, *Currens, tis.* part.
n. A Rush, *Juncus, i.* 2 m.
is, To rush, *Ruo, is, ui.* 3 n.
a. S.
Sabbath, *Sabbatum, i.* 2 n.
 Sabbath breaking, *Violatio onis, sabbati.* 3 f.
 To sacrifice, *Immolo, as, avi.* 1 a.
 Sacred, *Sacratas, a, um.* adj.
 To be sad, *Mæreo, es, æstus.* 2 n. p.
 A Saddle, *Sella, æ.* 1 f.
 Safe, *Tutus, a. um.* adj.
 A Safeguard, *Tutela, æ.* 1 f.
 Safety, *Incolumitas, at.* 3 f.
 Sagacious, *Sagax, acis.* adj. 3 art.
 A Sail, *Velum, i.* 2 n.
 To sail, *Navigo, as, avi.* 1 a.
 A Saint, *Sanctus, i.* 2 m.
 The Sake, *Gratia, æ.* 1 f.
 For the Sake, *Gratiâ.* abl.
 The same, *Idem, eadem, idem, ejusdem.* pron.
 The Sand, *Arena, æ.* 1 f.
 To satisfy, *Satisfacio, is, feci.* 3 a.
 To satisfy, *Satio, as, avi.* 1 a.
 Sauce, *Condimentum, i.* 2 n.
 Saucy, *Petulans, antis,* adj. 3 art.
 A Saviour, *Salvator, oris.* 3 m.
 A Saw, *Serra, æ.* 1 f.
 Sawciness, *Procacitas, tatis.* 3 f.
 To say, *Dico, is, xi.* 3 a.
 To say a Lesson, *Repeto, is, ii, & ivi.* 3 a.
 A Scabbard, *Vagina, æ.* 1 f.
 Scarcely, *Vix.* adv.
 A Scent, *Odor, oris.* 3 m.
 A Scepter, *Sceptrum, i.* 2 n.
 A Scholar, *Discipulus, i.* 2 m.
 Scholastick, *Scholasticus, a, um.* adj.
 A School, *Schola, æ.* 1 f.
 A School-fellow, *Condiscipulus, i.* 2 m.
 I 3 A School-

- A Schoolmaster, *Præceptor*, To send, *Mitto*, *is*, *fi*. 3 act.
oris. 3 m. The Senses, *Sensus*, *uum*. 4
 To school, *Increpo*, *as*, *ui*. 1 a. plu. m.
 Scorching, *Torridus*, *a*, *um*. Sensitive, *Sensitivus*, *a*, *um*.
 adj. adj.
 To scorn, *Terno*, *is*, *psi*. 3 a. A Sentence, *Sententia*, *e*. 1 f.
 Scornful, *Fastidiosus*, *a*, *um*. To separate, *Separo*, *as*, *avi*.
 adj. 1 act.
 To scratch, *Scalpo*, *is*, *psi*. 3 a. Serious, *Serius*, *a*, *um*. 1 adj.
 To scrape, *Scalpo*, *is*, *psi*. 3 a. A Sermon, *Concio*, *onis*. 3 f.
 A Scrivener, *Scriba*, *e*. 1 m. A Serpent, *Serpens*, *tis*. 3
 A Scyth, *Falx*, *gis*. 3 f. com.
 The Sea, *Mare*, *is*. 3 m. A Servant, *Servus*, *i*. 2 m.
 A Seaman, *Nauta*, *e*. 1 m. To serve, *Servio*, *is*, *ivi*. 4 n.
 To search out, *Rimor*, *aris*, Service, *Servitus*, *utis*. 3 f.
atus. 1 dep. The Service of God, *Cultus*,
us. 4 m.
 Seas, *Undæ*, *arum*. 1 pl. f. To set, *Pono*, *is*, *sui*. 3 a.
 Season, *Occasio*, *onis*. 3 f. Settled, *Stabilis*, *e*, *lis*. adj.
 A Seat, *Sedes*, *is*. 3 f. 3 art.
 The second, *Secundus*, *a*, *um*. To set up, *Constituo*, *is*, *sui*.
 adj. 3 a.
 The second time, *Rursus*. adv. 3 a.
 Secrecy, *Taciturnitas*, *tatis*. 3 f. Seventy, *Septuaginta*. adj. pl.
 A Secret, *Arcanum*, *i*. 2 n. indecl.
 Secretly, *Secretò*. adv. Seventy-five, *Septuagintaquin-*
 Security, *Tutamen*, *inis*. 3 n. *que*. indecl.
 To see, *Video*, *es*, *di*. 3 a. Severe, *Severus*, *a*, *um*. adj.
 Seed, *Semen*, *inis*. 3 n. Severity, *Severitas*, *tatis*. 3 f.
 To seek, *Quæro*, *is*, *sui*. 3 act. A Shade, *Umbra*, *e*. 1 f.
 To seek, *Persequor*, *eris*, *cu-* To shake off, *Excutio*, *is*, *ff-*
tus. 3 dep. 3 a.
 To seem, *Videor*, *eris*, *visus*. Shame, *Pudor*, *oris*. 3 m.
 2 dep. Shape, *Forma*, *e*. 1 f.
 To seize, *Occupo*, *as*, *avi*. 1 act. Sharp, *Acer*, *eris*, *cus*. adj.
 Seldom, *Rarò*. adv. 3 art.
 Self, *Ipse*, *a*, *um*. pron. Sharpness, *Aciditas*, *atis*. 3 f.
 Self-murder, *Suicidium*, *ii*. 2 n. Sharpening, *Acuens*, *entis*. part.
 To sell, *Vendo*, *is*, *didi*. 3 act. 3 a.
 Selves, *Ipse*. pron. plu. To shade, *Obumbro*, *as*, *avi*.
 1 act.

To shave,

- act. To have, *Rado, is, fi.* 3 act. Silent, *Tacitus, a, um.* adj.
 4 To shed, *Effundo, is, udi.* 3 A Sinner, *Peccator, oris.* 3 m.
 act. Sin, *Peccatum, i.* 2 n.
 um. A Shew, *Species, ei.* 5 f. To sin, *Pecco, as, avi.* 1 n.
 A Shilling, *Solidus, i.* 2 m. Sinful, *Peccaminosus, a, um.*
 1 f. To shine upon, *Affulgeo, es,* adj.
 avi. *fi.* 2 n. To sing, *Cano, is, cecini.* 3
 To shine, *Splendo, es, ui.* 2 act.
 neut. Sincerity, *Sinceritas, atis.* 3 f.
 Shining, *Splendor, oris.* 3 m. Sir, *Dominus, i.* 2 m.
 3 f. A Ship, *Navis, is.* 3 f. Sister, *Soror, cris.* 3 f.
 3 A Sheep, *Ovis, is.* 3 f. To sit, *Sedeo, es, di.* 2 n.
 m. A Shoe, *Calceus, i.* 2 m. Six, *Sex, plu: indec.* adj.
 4 n. A Shoe-maker, *Calcearius, ii.* 2 m. Sixth, *Sextus, a, um.* adj.
 f. Six Thousand, *Sexies Mille.*
 tus, A Shop, *Officina, æ.* 1 f. Skilful, *Peritus, a, um.* adj.
 Short, *Brevis, e, is.* adj. 3 art. Slack, *Tardus, a, um.* adj.
 A Shout, *Plausus, us.* 4 m. To be slain, *Perimor, eris,*
 To shew, *Monstro, as, avi.* 1 *emptus.* 3 pass.
 act. A Slave, *Servus, i.* 2 m.
 To shew, *Indico, as, avi.* 1 To slay, *Perimo, is, emi.* 3 act.
 act. Sleep, *Somnus, i.* 2 m.
 A Shower, *Imber, bris.* 3 m. To sleep, *Dormio, is, iui.* 4 m.
 To shun, *Fugo, is, gi.* 3 act. To slide, *Labor, eris, psus.*
 To shut, *Clando, is, fi.* 3 a. 3 n.
 Sickly, *Valetudinarius, a, um.* To slight, *Aspernor, aris, a-*
 adj. *tus.* 1 dep.
 A Sickle, *Falcula, æ.* 1 f. Sluggish, *Ignavus, a, um.* adj.
 Sickness, *Ægritudo, inis.* 3 f. Sloth, *Pigritia, æ.* 1 f.
 A sick Person, *Æger, gri.* 2 Slothful, *Piger, ra, rum.* adj.
 m. A Sloven, *Squalidus, a, um.*
 A Side, *Latus, eris.* 3 n. adj.
 A Sieve, *Cribrum, i.* 2 n. Slow, *Tardus, a, um.* adj.
 The Sight, *Conspetus, us.* 4 m. Slowly, *Tardè.* adv.
 A Sign or Token, *Indicium, ii.* A Slaggard, *Dormitor, oris.*
 2 n. 3 m.
 A Sign, *Signum, i.* 2 n. Small, *Exiguus, a, um.* adj.
 Silly, *Insulsus, a, um.* adj. To smell of, *Oleo, es, ui, &*
 Silence, *Silentium, ii.* 2 n. *exvi.* 2 n.
 I 4 A Smile

- A Smile, *Subrisio*, *onis*. 3 f. The Soul, *Anima*, *æ*. 1 f.
 To smite, *Percutio*, *is*, *isti*. 3 Sound, *Sanus*, *a*, *um*. adj.
 act. A Sound, *Sonus*, *i*. 2 m.
 A Smith, *Faber*, *i*. 2 m. To found, *Sono*, *as*, *ui*. 1
 Smooth, *Levis*, *e*, *is*. adj. 3 neut.
 art. Sour, *Acidus*, *a*, *um*. adj.
 Smooth, *Planus*, *a*, *um*. adj. Soundly, *Acriter*. adv.
 A Srare, *Laqueus*, *i*. 2 m. To sow, *Sero*, *is*, *evi*. 3 a.
 To snatch, *Rapio*, *is*, *ui*. 3 To sow with a Needle, *Suo*,
 act. *is*, *ui*. 3 a.
 Snow, *Nix*, *ivis*. 3 f. A Sow, *Sus*, *fuis*. 3 com. 2.
 Soberly, *Sobriè*. adv. Space, *Spacium*, *ii*. 2 n.
 Society, *Societas*, *atis*. 1 f. A Spade, *Ligo*, *onis*. 3 m.
 So, *Tam*. adv. Spain, *Hispania*, *æ*. 1 f.
 So far, *Adeo*. adv. To spare, *Parco*, *is*, *peperi*.
 So great, *Tantus*, *a*, *um*. adj. 3 a.
 So greatly, *Tantoperè*. adv. A Spark, *Scintilla*, *æ*. 1 f.
 So much, *Tantum*. adv. To speak, *Loquor*, *eris*, *cutus*.
 Soever, *Cunque*. conj. 3 dep.
 Soft, *Mollis*, *e*, *is*. adj. To speak against, *Contradico*,
 Some, *Aliquis*, *a*, *quod*. pron. *is*, *ixi*. 3 a.
 adj. A Speech, *Sermo*, *onis*. 3 m.
 Some, *Nonnulli*, *a*, *a*. pron. Speed, *Celeritas*, *tatis*. 3 f.
 plu. With all Speed, *Celerissime*.
 Some-body, *Aliquis*, *a*, *quod*,
 and *quid*. pron. adv.
 Something, *Aliquid*. pron. To spend, *Impendo*, *is*, *di*. 3
 Sometimes, *Aliquando*. adv. act.
 A Son, *Filius*, *ir*. 2 m. Spent, *Impensus*, *a*, *um*. part.
 Soon, *Citò*. adv. The Spirit, *Animus*, *i*. 2 m.
 Sordid, *Vilis*, *e*, *is*. adj. 3 Splendor, *Splendor*, *oris*. 3 m.
 art. To spin, *Neo*, *es*, *evi*. 2 a.
 A Sort, *Genus*, *eris*. 3 n. A Spirit, *Spiritus*, *us*. 4 m.
 Sorrowful, *Mæstus*, *a*, *um*. Spiritual, *Spiritualis*, *e*, *is*.
 adj. adj. 3 art.
 A Sovereign, *Rex*, *egis*. 3 Splendid, *Splendidus*, *a*, *um*.
 m. adj.
 Sought, *Petitus*, *a*, *um*. part. To spoil, *Spolio*, *as*, *avi*. 1
 A Soldier, *Miles*, *itis*. 3 m. act.

A Spout,

- A Spout, *Estomium*, ii. 2 n. Stedfastly, *Firmè*. adv.
 Sprightly, *Alacer*, *cris*, *cre*. Stedfastness, *Firmitas*, *tatis*,
 adj. 3 f.
 A Spring, *Scaturigo*, *inis*. 3 f. A Sting, *Aculeus*, i. 2 m.
 To spring, *Orior*, *eris*, *ortus*. Stinking, *Fætidus*, *a*, *um*.
 3 dep. adj.
 To sprout, *Germino*, *as*, *avi*. Still, *Adbuc*, adv.
 1 n. To sting, *Pungo*, *is*, *pupugi*,
 and *punxi*. 3 a.
 The Spring, *Ver*, *eris*. 3 n. Sprung, *Ortus*, *a*, *um*. part. To stir up, *Incito*, *as*, *avi*.
 A Spur, *Calcar*, *aris*. 3 n. 1 a.
 A Squirrel, *Sciurus*, i. 2 m. A Stone, *Lapis*, *idis*. 3 m.
 To stab, *Jugulo*, *as*, *avi*. 1 A Stomach, *Stomachus*, i. 2
 act. m.
 Stable, *Stabilis*, *e*. *is*. adj. 3 A Storm, *Procella*, *æ*. 1 f.
 art. A Story, *Fabula*, *æ*. 1 f.
 A Stag, *Cervus*, i. 2 m. Stout, *Validus*, *a*, *um*. adj.
 To stand, *Sto*, *as*, *steti*. 1 n. To stop, *Sisto*, *is*, *stiti*. 3 a.
 To stand before, *Antesto*, *as*, A Stranger, *Peregrinus*, i. 2
stiti. 1 n. m.
 To stand as a City, *Jaceo*, *es*, A Storehouse, *Cella*, *æ*. 1 f.
ui. 2 n. Straw, *Stramen*, *inis*. 3 n.
 Standing, *Stans*, *tis*. part. 3 A Stream, *Torrents*, *tis*. 3 m,
 art. A Street, *Platea*, *æ*. 1 f.
 A Star, *Stella*, *æ*. 1 f. Straight, *Rectus*, *a*, *um*. adj.
 To start, *Expavesco*, *is*, *vi*. Strange, *Mirus*, *a*, *um*. adj.
 incept. 3. A Stratagem, *Machiua*, *æ*.
 1 f.
 A Staff, *Baculum*, i. 2 n. 1 f.
 A Statesman, *Politicus*, i. 2 Strength, *Vis*, *vis*. 3 f.
 m. To strengthen, *Animo*, *as*, *avi*.
 To stay, *Maneo*, *es*, *st*. 2 n. 1 a.
 To starve, *Fame neco*, *as*, *ui*. To strike, *Percutio*, *is*, *cussi*.
 1 a. 3 a.
 To steal, *Furor*, *aris*, *atus*. To strike, as a Cloek, *Sono*, *as*,
 1 d. *vi*. 1 n
 To stay away, *Absum*, *es*, Stripes, *Plagæ*, *arum*. 1 f.
fui. irr. plu.
 A Stick, *Baculus*, i. 2 m. To strive, *Certo*, *as*, *avi*. 1
 Stedfast, *Firmus*, *a*, *um*. adj. act.

- A Stroke, *Isctus*, *us*. 4 m. Sufferings, *Mala*, *orum*. 2 pl. n.
 Strong, *Fortis*, *e*, *is*. adj. 3 Sufficient, *Sufficiens*, *tis*. adj.
 art. 3 art.
 Stubborn, *Contumax*, *acis*. Sufficiently, *Satis*. adv.
 adj. 3 art. Sulphureous, *Sulphureus*, *a*,
um. adj.
 Study, *Studium*, *ii*. 2 n. Summer, *Æstas*, *atis*. 3 f.
 To study, *Studeo*, *es*, *ui*. 2 n. The Sun, *Sol*, *solis*. 3 m.
 Studious, *Studiosus*, *a*, *um*. To sup, *Cæno*, *as*, *avi*, and
 adj. *atus*. 1 neut. pass.
 To stuff, *Farcio*, *is*, *fi*. 4 a. A Supper, *Cæna*, *æ*. 1 f.
 Stupid, *Stupidus*, *a*, *um*. adj. To supply, *suppedito*, *as*, *avi*.
 act. 1 a.
 Subject, *Subditus*, *a*, *um*. adj. To hide, *Occulto*, *as*, *avi*.
 A Subject, *Subjectus*, *i*. 2 m. act.
 To submit, *Submitto*, *is*, *fi*. Sure, *Certus*, *a*, *um*.
 3 act. To surrender, *Dedo*, *is*, *idi*.
 Submitting, *Supplex*, *icis*. adj. 3 act.
 3 art. To survive, *Supersum*, *as*, *fui*.
 Substance, *Res*, *rei*. 5 f. irr. comp.
 Subtle, *Astutus*, *a*, *um*. adj. To swear, *Juro*, *as*, *avi*, and
 Subtilty, *Astutia*, *æ*, *f*. *atus*. 1 act.
 To stroak, *Demulceo*, *es*, *fi*. Sweet of Smell, *Suavis*, *e*, *is*.
 2 act. adjunct. 3 art.
 Succeeding, *Secundatus*, *a*, *um*. Sweet or pleasant, *Jucundus*,
 part. *a*, *um*. adj.
 Success, *Successus*, *us*. 4 m. To fall in a Swoon, *Languesco*,
 To succour, *Opitular*, *aris*, *is*, *ui*. incept. 3.
atus. 1 dep. Swift, *Velox*, *ocis*. adj. 3. art.
 Such - an one, *Talis*, *e*, *is*. Swiftly, *Velociter*. adv.
 adj. Swearing, *Juramentum*, *i*. 2 n.
 Suddenly, *Repente*. adv. Sweat, *Sudor*, *oris*. 3 m.
 Such, *Talis*, *e*, *is*. adj. Sweet, *Dulcisonus*, *a*, *um*.
 Sudden, *Subitus*, *a*, *um*. adj. Sweet, *Blandus*, *a*, *um*. adj.
 To suffer, *Sino*, *is*, *ivi*. 3 a. Sweetness, *Dulcedo*, *inis*. 3 f.
 To suffer, *Patior*, *eris*, *passus*. Swelling, *Tumidus*, *a*, *um*. adj.
 3 dep. A Swimmer, *Natator*, *oris*.
 To suffer, *Subeo*, *is*, *ivi*. 4 n. 3 m.

To

To swim, *Nato*, *as*, *avi.* 1. n. Talking, *Garriens*, *tis*, part.
 A Swine, *Porcus*, *i.* 2 m. 3 art.
 A Sword, *Gladius*, *ii.* 2 m. To tear, *Lacero*, *as*, *avi.* 1 a.
 The Syrens, *Syrenes*. 3 f. Tart, *Severus*, *a*, *um.* adj.
 plu. A Taylor, *Sartor*, *oris* 3 m.
 A Teacher, *Doctor*, *oris*. 3 m.
 To tell of, *Annuncio*, *as*, *avi.*
 1 n.

T.

A Table, *Mensa*, *æ.* 1 f. A Temper, *Ingenium*, *ii.* 2 n.
 To take, *Accipio*, *is*, *epi.* Tempest, *Tempestas*, *atis*.
 3 a. 3 f.

To take away, *Aufero*, *fers*, A Temple, *Templum*, *i.* 2 n.
abstuli. irr. comp. Temporal, *Temporalis*, *e*, *lis*.
 To take care of, *Curo*, *as*, adj. 3 art.

avi. 1 a. Temperance, *Temperantia*, *æ.*
 To take, *Adhibeo*, *es*, *ui.* 2 a. 1 f.

To take from, *Aufero*, *fers*, To tempt, *Tento*, *as*, *avi.*
abstuli. 3 irr. 1 a.

To take Notice of, *Obseruo*, A Tempter, *Tentator*, *oris*.
as, *avi.* 1 a. 3 m.

To take Pains, *Laboro*, *as*, Temptation, *Tentatio*, *onis*.
avi. 1 n. 3 f.

To take to, *Assumo*, *is*, *psi.* Tenacious, *Tenax*, *acis.* adj.
 3 act. 3 art.

To take by Conquest, *Ex-* A Tenant, *Manceps*, *ipis.* 3
pugno, *as*, *avi.* 1 a. m.

To talk, *Confabulor*, *aris*, To tend, *Adsum*, *es*, *fui.* irr.
atus. 1 dep. comp.

A Tale, *Relatio*, *onis.* 3 f. Tender, *Tener*, *a*, *um.* adj.

To tame, *Domo*, *as*, *ui.* 1 a. Terrible, *Terribilis*, *e*, *is*, adj.
 To tarry, *Maneo*, *es*, *fi.* 2 n. 3 art.

To teach, *Docceo*, *es*, *ui.* 2 a. To testify, *Testor*, *aris*, *atis*.
 Taken away, *Ablatus*, *a*, *um.* 1. dep.

part. A Testimony, *Testimonium*, *ii.*
 A taking away, *Ablatio*, *onis* 2 n.

3 f. That, *That*, *is*, 3 f.
 A Talk, *Sermo*, *onis.* 3 m. Thanks, *Gratie*, *arum.* 1 f.
 Talkativeness, *Loquacitas*, *atis*, plu.

3 f. I 6 That,

- Than, *Quam.* adv. Thither, *Illuc.* adv.
 That, *Qui, quæ, quod.* pron. adj. Though, *Quamvis.* conj.
 adj. Throughly, *Penitus.* adv.
 That, *Iste, a, ud.* pron. adj. Those, *Illi.* pron. adj.
 The former, *Ille, a, ud.* pron. adj. Thou, *Tu.* pron. subst.
 adj. Though, *Esse.* conj.
 The latter, *Hic.* pron. A Thought, *Cogitatio, onis.*
 The one, *Hic.* pron. 3 f.
 The other, *Ille.* pron. Thousand Times, *Millies.*
 A Theme, *Thema, atis.* 3 n. adv.
 A Theatre, *Theatrum,* i. 2 To threaten, *Minor, aris, a-*
 n. tus. 1 dep.
 Theft, *Furtum,* i. 2 n. A Threatning, *Minæ, arum.*
 A Thief, *Fur, furis.* 3 com. 2 1 f. plu.
 Their own, *Suus, a, um.* pron. Three, *Tres, Tria.* plu. 3 a.
 adj. Three hundred, *Trecenti, æ,*
 From thence, *Inde.* adv. a. adj. plu.
 There are, *Sunt,* from *Sum.* 3 a. adj. plu.
 pers. plu. Thrifty, *Parcus, a, um.* adj.
 There is, *Est,* from *Sum.* 3 Thriftiness, *Frugalitas, tatis.*
 sing. 3 f.
 Therefore, *Itaque.* adv. A Throat, *Guttur, uris.* 3 n.
 Therefore, *Igitur.* adv. To throw down, *Deturbo, a,*
 The, *Illi,* from *Ille.* pron. avi. 1 act.
 plu. To thrust, *Trudo, is, si.* 3
 Thick, *Densus, a, um.* adj. act.
 Thine, *Tuus, a, um.* pron. Thunder, *Fulmen, inis.* 3 n.
 To think, *Puto, at, avi.* 1 To thunder, *Tono, as, ui.*
 n. 1 n.
 To think on, *Cogito, as, avi.* Thine, *Tuus, a, um.* pron. adj.
 1 act. Till, *Donec.* adv.
 Thirst, *Sitis, is.* 3 f. Time, *Tempus, oris.* 3 n.
 To thirst after, *Sitio, is, iui.* Tired, *Fessus, a, um.* adj.
 4 act. A Title, or Name, *Nomen,*
 A thinking, *Cogitatio, onis.* inis. 3 n.
 3 f. Titus, *Titus, i.* 2 m.
 Thirteen, *Tredecim.* adj. in- To, *Ad.* prep. ac.
 dec. Together, *simul.* adv.
 This, *Hic.* pron.

- A Token, *Indicium*, ii. 2 n. To tread upon, *Calco*, as, avi.
 The Tongue, *Lingua*, æ. 1 f. 1 act.
 Too much, *Nimium*, ii. 2 n. Treasure, *Thesaurus*, i. 2
 Too great, *Nimium*. adv. m.
 Too late, *Serotinus*. adj. A Tree, *Arbor*, oris. 3 f.
 A Toad, *Bufo*, onis. 3 m. Trembling, *Trepidus*, a, um.
 The Top, *Culmen*, inis. 3 n. adj.
 Torment, *Cruciatus*, ūs. 4 m. A Trench, *Vallum*, i. 2 r.
 To torment, *Crucio*, as, avi. A Trick, *Techna*, æ. 1 f.
 1 act. Trifles, *Trica*, arum. 1 pl. f.
 Torn, *Laceratus*, a, um. adj. To trifle away, *Prodigo*, is,
 Torture, *Cruciatus*, ūs. 4 m. egi. 3 act.
 Torrid, *Torridus*, a, um. adj. To trim, *Orno*, as, avi. 1
 3 a. act.
 To touch, *Tango*, is, tetigi. To trot, *Succutio*, is, ffi. 3 n.
 3 act. Trouble, *Anxietas*, tatis. 3 f.
 Towards, *Erga*. prep. ac. To trouble, *Molesto*, as, avi.
 A Town, *Oppidum*, i. 2 n. 1 act.
 A Tower, *Turris*, is. 3 f. To be troubled, *Discrucior*,
 A Tradesman, *Mercator*, oris. aris, atus. 1 pass.
 3 m. A Truant, *Cessator*, oris. 3 m.
 Traffick, *Commercium*, ii. 2 To truant, *Cessas*, avi. 1 n.
 n. Truanting, *Cessatio*, onis. 3 f.
 To traffick, *Negotior*, aris, a- Troublesome, *Molestus*, a, um.
 tus. 1 dep. adj.
 Tranquillity, *Tranquillitas*, ta- Troy, *Troja*, æ. 1 f.
 tis. 3 f. True, *Verus*, a, um. adj.
 To transgress, *Erro*, as, avi. Truly, *Sanè*. adv.
 1 n. A Trumpet, *Tuba*, æ. 1 f.
 A Transgression, *Transgressio*, Trust, *Fiducia*, æ. 1 f.
 onis. 3 f. Trusty, *Fidus*, a, um. adj.
 To translate, *Transfero*, fers, To trust, *Fido*, is, sus sum.
 tuli. irr. comp. 3 n.
 A Traveller, *Viator*, oris. 3 Truth, *Veritas*, tatis. 3 f.
 m. To try, *Experior*, aris, ertus.
 To traverse, *Pervio*, as, avi. 4 dep.
 1 act. To turn, *Converto*, is, ti. 3 a.
 Treacherous, *Perfidus*, a, um. Twelve, *Duodecim*. adj. ind.
 adj. plu. Twenty,

Twenty, *Viginti*. adj. plu. Ugly, *Turpis*, *e*, *is*. *Deformis*,
indec. *e*, *is*. adj. 3 art.

Twice, *Bis*. adj. Vice, *Vitium*, *ii*. 2 n.

Two, *Duo*. adj. plu. Victory, *Victoria*, *æ*. 1 f.

Two hundred, *Ducenti*, *æ*, *a*. Victorious, *Victoriosus*, *a*, *um*.
adj. plu. adj.

A Tyger, *Tygris*, *idis*. 3 f. Vile, *Vilis*, *e*, *lis*. adj. 3 art.

A Tyrant, *Tyrannus*, *i*. 2 m. Villany, *Nequitia*, *æ*. 1 f.

To tire, *Fatigo*, *as*, *avi*. 1 a. To vindicate, *Vindico*, *as*, *avi*.
1 a.

V.

Vinegar, *Acetum*, *i*. 2 n.

To violate, *Violo*, *as*, *avi*.
1 a.

VAIN, *Inanis*, *e*, *is*. adj.
3 art.

In vain, *Frustra*. adv.

Vainly, *Vane*. adv.

Valiant, *Magnanimus*, *a*, *um*. A Virgin, *Virgo*, *inis*. 3 f.
adj. A Vision, *Visum*, *i*. 2 n.

Valiantly, *Fortiter*. adv.

A Valley, *Vallis*, *is*. 3 f.

Valour, *Fortitudo*, *inis*. 3 f.

To value, *Æstimo*, *as*, *avi*.
1 act.

Vanity, *Nugæ*, *arum*. 1 plu. f.

Vanity, *Vanitas*, *tatis*. 3 f.

Various, *Varius*, *a*, *um*. adj. 3 art.

Vehemently, *Vehementer*. adj.

A Verse, *Versus*, *us*. 4 m.

Virtue, *Virtus*, *tutis*. 3 f.

Virtuous, *Pius*, *a*, *um*. adj.

Very, *Valde*. adv.

Very ill, *Pessime*. adv.

Very much, *Maximè*. adv.

Vespasian, *Vespasianus*, *i*. 2 m.

To vex, *Ango*, *is*, *xi*. 3 act.

A Vexation, *Vexatio*, *onis*. 3 f.

Violence, *Vis*, *vis*. 3 f.

Violently, *Ferociter*. adv.

Virgil, *Virgilius*, *ii*. 2 m.

A Virgin, *Virgo*, *inis*. 3 f.

A Vision, *Visum*, *i*. 2 n.

To visit, *Saluto*, *as*, *avi*, 1
act.

Vital, *Vitalis*, *e*, *lis*. adj. 3
art.

Unblameable, *Innocuus*, *a*, *um*.
adj.

Uncapable, *Incapax*, *acis*. adj.

Uncle, *Avunculus*, *i*. 2 m.

Unconstancy, *Mobilitas*,
3 f.

Unconstant, *Mobilis*, *e*, *is*.
adj. 3 art.

Under, *Sub*. prep. ac. or abl.

To undergo, *Subeo*, *is*, *ivi*.
4 neut.

To understand, *Intelligo*, *is*,
xi. 3 a.

Understanding, *Scientia*, *a*.
2 f.

- The Understanding, *Intellectus*, *us*. 4 m. *Unfatigable*, *Inexplebilis*, *e*, *lis*.
adj. 3 art.
 To undertake, *Suscipio*, *pis*, *Unshaken*, *Immotus*, *a*, *um*.
epi. 3 act. *part.*
 An Undertaking, *Cæptum*, *i*. *Unskilful*, *Inexpertus*, *a*, *um*.
2 n. *adj.*
 Undutifulness, *Contumacia*, *e*. *Unspotted*, *Immaculatus*, *a*,
Inobedientia, *e*. 1 f. *um.* *adj.*
 Unfaithful, *Malefidus*, *a*, *um*. To unteach, *Dedocceo*, *es*, *ui*.
adj. 2 act.
 Unfeignedly, *Sincerè*. *adv.* Unteachable, *Indocilis*, *e*, *is*.
 Unfit, *Ineptus*, *a*, *um*. *adj.* *adj.* 3 art.
 Ungodly, *Impius*, *a*, *um*. *adj.* Until, *Usque*. *adv.*
 Ungrateful, *Ingratus*, *a*, *um*. Untouch'd, *Intactus*, *a*, *um*.
adj. *part.*
 Unhandsome, *Indecorus*, *a*, *Unwary*, *Incautus*, *a*, *um*. *adj.*
um. *adj.* *Unweary*, *Indefessus*, *a*, *um*.
 An University, *Academia*, *e*. *adj.*
 1 f. *Unwelcomè*, *Ingratus*, *a*, *um*.
 Unjust, *Iniquus*, *a*, *um*. *adj.* *adj.*
 Unkindness, *Asperitas*, *atis*. *Unwholesome*, *Insalubris*, *bre*,
 3 f. *bris.* *adj.* 3 art.
 Unknown, *Ignotus*, *a*, *um*. *Unwilling*, *Inuitus*, *a*, *um*.
part. *adj.*
 Unless, *Nisi*. *conj.* *Unworthy*, *Indignus*, *a*, *um*.
 Unlike, *Dissimilis*, *e*, *lis*. *adj.* *adj.*
 Unmarried, *Innuptus*, *a*, *um*. A Voice, *Vox*, *cis*. 3 f.
 Unpassable, *Inviatus*, *a*, *um*. Void, *Inanis*, *e*, *is*. *adj.* 3
adj. *art.*
 Unpleasant, *Injucundus*, *a*, *um*. A Voyage, *Iter*, *ineris*. 3 n.
adj. To vomit, *Vomo*, *is*, *ui*. 3 a.
 Unpleasant, *Ingratus*, *a*, *um*. A Volary, *Cultor*, *oris*. 3 m.
adj. To upbraid, *Exprobro*, *as*,
 Unprofitable, *Inutilis*, *is*, *lis*. *avi.* 1 act.
adj. 3 art. Upright, *Erectus*, *a*, *um*. *adj.*
 Unpunished, *Impunis*, *e*, *is*. To urge, *Urgeo*, *es*, *si*. 2 a.
adj. 3 art. To use, *Utor*, *eris*, *usus*. 3 d.
 Unquiet, *Inquietus*, *a*, *um*. To use, *Soleo*, *es*, *litus*. 2 n.
adj. *pass.*

- To be used, *Addibendus*, *a*, *um*. part. 3
 Useful, *Utilis*, *e*, *is*. adj. 3
 art.
 Usually, *Ferè*. adv.
 Utmost, *Extremus*, *a*, *um*. adj.
 W.
A Walk, *Ambulacrum*, *i*. 2 n.
 To walk, *Ambulo*, *as*, *avi*. 1 n.
 A Wall, *Murus*, *i*. 2 m.
 To wallow, *Voluto*, *as*, *avi*. 1 n.
 The Walls, *Mœnia*, *orum*. 2 plu. n.
 To wander, *Vagor*, *aris*, *atus*. 1 dep.
 To want, *Egeo*, *es*, *ui*. 2 n.
 To be wanting, *Desum*, *es*, *fui*. irr. com.
 Wanton, *Lascivus*, *a*, *um*. adj.
 War, *Bellum*, *i*. 2 n.
 In War, *Belli*. adv.
 Wares, *Merces*, *rum*. 3 pl. f.
 Wary, *Cautè*. adv.
 Warlike, *Bellicus*, *a*, *um*. adj.
 To warn, *Monéo*, *es*, *ui*. 2 a.
 To wash, *Lavo*, *as*, *avi*. 1 a.
 To waste, *Consumo*, *is*, *psi*. 3 a.
 To waste a City, *Spolio*, *as*, *avi*. 1 a.
 Wasted, *Consumptus*, *a*, *um*. adj.
 Water, *Aqua*, *æ*. 1 f.
 A Wave, *Fluctus*, *us*. 4 m.
 To wax pale, *Pallesco*, *is*, *ui*. 3 p.
 A Way, *Via*, *æ*. 1 f.
 A Way or Manner, *Modus*, *i*. 2 m.
 Weak, *Debilis*, *le*, *lis*. adj. 3 art.
 Weakness, *Debilitas*, *tatis*. 3 f.
 Wealth, *Opulentia*, *æ*. 3 f.
 Wealthy, *Opulentus*, *a*, *um*. adj.
 To wear out, *Tero*, *is*, *trivi*. 3 act.
 To wear Clothes, *Induo*, *is*, *ui*. 3 act.
 Weary, *Pertæsus*, *a*, *um*. adj.
 To weary, *Fatigo*, *as*, *avi*. 1 a.
 To be weary, *Tædet*. imp.
 To be wearied, *Fatigor*, *aris*, *atus*. 1 pass.
 Weariness, *Tedium*, *ii*. 2 n.
 Wearisome, *Molestus*, *a*, *um*. adj.
 To weave, *Texo*, *is*, *ui*. 3 act.
 A Weaver, *Textor*, *oris*. 3 m.
 We, *Nos*. pron. from *Ego*.
 A Weed, *Alga*, *æ*. 1 f.
 A Week, *Septimana*, *æ*. 1 f.
 To weep, *Fleo*, *es*, *ui*. 2 n.
 A Weight, *Pondus*, *eris*. 3 n.
 Weighty, *Gravis*, *e*, *vis*. adj.
 Welfare, *Salus*, *utis*. 3 f.
 Well, *Benè*. adv.
 Well,

- Well, *Sanus*, *a*, *um*. adj.
 Well fed, *Satur*, *a*, *um*. adj.
 A Whelp, *Catulus*, *i*. 2 m.
 What, *Quis*. pron. subst.
 When, *Quando*. adv.
 Where, *Ubi*. adv.
 Whether, *Num*. adv.
 Whether, *Uter*, *a*, *um*.
 Which, *Qui*. pron. relat.
 Whilst, *Dum*. adv.
 A Whip, *Flagellum*, *i*. 2 n.
 To whisper, *Susurrare*, *as*, *avi*.
 1 n.
 White, *Candidus*, *a*, *um*. adj.
 Who, *Qui*. relat.
 Who, *Quis*. pron.
 Whole, *Totus*, *a*, *um*. adj.
 Wholesome, *Salubris*, *bris*, *bre*.
 adj. 3 art.
 Whorish, *Incestuosus*, *a*, *um*.
 Wholly, *Penitus*. adv.
 Why, *Quære*. adv.
 Wicked, *Scelestus*, *a*, *um*.
 adj.
 Wickedness, *Impietas*, *atis*. 3
 f.
 A Wife, *Uxor*, *oris*. 3 f.
 Wild, *Ferus*, *a*, *um*. adj.
 A wild Beast, *Fera*, *æ*. 1 f.
 Wilful, *Contumax*, *acis*. adj.
 3 art.
 Wilfully, *Libenter*. adv.
 Will, *Voluntas*, *atis*. 3 f.
 Willing, *Promptus*, *a*, *um*.
 adj.
 Willingly, *Libenter*. adv.
 Willing, *Libens*, *tis*. adj. 3
 a.
 To win, *Concilio*, *as*, *avi*.
 1 a.
 Wind, *Ventus*, *i*. 2 m.
 Wine, *Vinum*, *i*. 2 n.
 Winged, *Alatus*, *a*, *um*. adj.
 To wink, *Niveo*, *es*, *iwi*. 2 n.
 The Winter, *Hyems*, *emis*.
 Wisdom, *Sapientia*, *æ*. 1 f.
 Wise, *Sapiens*, *tis*. part. 3 a.
 A wise Man, *Sapiens*, *tis*. 3
 m.
 A Wish, *Votum*, *i*.
 To wish for, *Exopto*, *as*, *avi*.
 1 a.
 Wit, *Ingenium*, *ii*. 2 n.
 To wit, *Scilicet*. conj.
 A Woman, *Saga*, *æ*. 1 f.
 With, *Cum*. prep. abl.
 To wither, *Aresco*, *is*, *ui*.
 3 n.
 With all the Heart, *Ex ani-*
 mo.
 To with-hold, *Detineo*, *es*, *ui*.
 2 act.
 Without, *Absque*. prep. abl.
 A Witness, *Testis*, *is*. 3
 com. 2.
 A Wooer, *Procus*, *i*. 2 m.
 A Wolf, *Lupus*, *i*. 2 m.
 A Woman, *Mulier*, *eris*. 3 f.
 Womanish, *Muliebris*, *e*, *is*.
 adj. 3 art.
 Wonderful, *Mirandus*, *a*, *um*.
 Wonderful, *Mirus*, *a*, *um*.
 To wonder, *Mirari*, *aris*,
 atus. 1 dep.
 To be wont, *Soleo*, *es*, *itus*.
 2 n.
 Wonted, *Solitus*, *a*, *um*.
 part.
 A Word,

A Word, *Verbum*, i. 2 n.Work, *Opus*, *eris*. 3 n.To work, *Operor*, *aris*, *atus*, 1 d.A Workman, *Opifex*, *icis*. 3
com. 2.The World, *Mundus*, i. 2
m.Worldly, *Mundanus*, *a*, *um*.Worse, *Pejor*, *us*, *oris*. adj.Worship, *Cultus*, *us*. 4 m.A Worshipper, *Cultor*, *oris*.

3 m.

Worst, *Pessimus*, *a*, *um*. adj.Worth, *Dignitas*, *tatis*. 3 f.A Wound, *Vulnus*, *eris*. 3 n.To wound, *Vulnero*, *as*, *avi*.

1 a.

A Wrack, *Cruciatus*, *us*, 4

m.

To write, *Scribo*, *is*, *ps*, 3

a.

Wretched, *Miser*, *a*, *um*.

adj.

Y.

Yard, *Ulna*, *a*. 1 f.A Year, *Annus*, i. 2 m.Ye, *Vos*, pron. plu. of *tu*.To yield, *Præbeo*, *es*, *ui*. 2 a.To yield to, *Cedo*, *is*, *cessi*.

3 n.

Yellow, *Flavus*, *a*, *um*. adj.Yesterday, *Heri*. adv.Yet, *Tamen*, conj.York, *Eboracum*, i. 2 n.You, *Tu*, *Vos*. pron. subst.Younger, *Junior*, *oris*.Young, *Juvenis*. adj.Your, *Vester*, *a*, *um*. pron.Youth, *Juventus*, *utis*. 3 f.A Youth, *Adolescens*, *tis*. 3

com. 2.

Z.

ZEAL, *Relatypia*, *a*. 1 f.

Zoilus, i. 2 m.

A SUP.

A SUPPLEMENT;

CONTAINING

A Catalogue of several Verbs, Adjectives, Impersonals, and Participles, shewing what Cases they will govern; with a Hint of the Rules to which they belong.

These Verbs will have a Nominative Case before them, and a Nominative after them.

<i>Sum</i>	}	By, <i>Sum, Forem, Fio, Existo, &c.</i>
<i>Forem</i>		
<i>Fio</i>		
<i>Existo</i>		
<i>Dicor</i>		
<i>Vocor</i>		
<i>Salutor</i>		
<i>Appellor</i>		
<i>Habeor</i>		
<i>Scribor</i>		
<i>Existimor,</i>		
<i>&c.</i>		

Verba Substantiva
Sum, Forem, &c.

Also,

<i>Incedo</i>	}	By, Verbs that be taken bodily moving, going, &c.
<i>Curro</i>		
<i>Sedeo</i>		
<i>Appareo</i>		
<i>Bibo</i>		
<i>Cubo</i>		
<i>Studeo</i>		
<i>Dormio</i>		
<i>Somnio,</i>		
<i>&c.</i>		

Item *Verba gestus,*
&c.

These Verbs will have a Genitive Case.

<i>Sum. By, This Verb Sum, when it, &c.</i>	}	By, <i>Satago, Misereor, &c.</i>
<i>Sum Genitivum postulat, &c.</i>		
<i>Misereor</i>		
<i>Satago</i>		

These have a Genitive and Accusative.

<i>Reminiscor</i>	}	By, <i>Reminiscor, Obliviscor, &c.</i>
<i>Recordor</i>		
<i>Obliviscor</i>		

Moneo

<i>Accuso</i>	}	By, Verbs of accusing, condemning, &c.
<i>Arguo</i>		
<i>Convinco</i>		
<i>Damno</i>	}	A Genitive or Ablative.
<i>Absolvo</i>		

Verba accusandi, &c.

Æstimo

Potior

Potior aut Gen. aut Ablat. &c.
Æstimo vel Gen. vel Ablat. &c.

Sum

Sum will have a double
Dative Case.

Also *Sum* with his Com-
pounds, &c.

By, *Sum*, *cum* multi's, &c.

These Verbs will have a
Dative Case.

Adulor

Blandior

Cedo

Do

Edico

Faveo

Gratulor

Hæreo

Indulgeo

Lemocinor

Moderor

Opitulator

Malo

Parco

Quæror

Respondeo

Suadeo

Tempero

Valedico

Commodo

Incommodo

Noceo

Obsum

Prosum

Placeo

Irascor

Minor

Indignor

Pareo

By, All manner of
Verbs, &c.

Omnia Verba Ac-
quisitivè, &c.

Impero

Servio

Dominor

Promitto

Credo

Confido

Polliceor

Medeor

Reddo

Fido

Solvo

Nubo, &c.

By, All manner of
Verbs, &c.

Omnia Verba Ac-
quisitivè, &c.

Also these Verbs will have a
Dative Case.

Satisfacio

Benefacio

Malefacio

All Verbs com-
pounded with *Sa-*
tis, Bene, Male,
&c.

These Verbs will have two
Accusatives after them.

Doceo

Rogo

Posco

Celo

Exuo

By, Verbs of ask-
ing, teaching and
arraying, &c.

Verba rogandi, do-
cendi, &c.

Induor

Moneor

Doceor

Rogor

Poscor

Horror

Passives with an
Accusative.

These

These Verbs will have an Ablative Case after them.

These Adjectives will have a Genitive Case, of, following them.

Careo
Egeo
Indigeo
Opus est
Vincō
Abundo
Affluo
Impleo
Onero
Lævo
Emo
Licitur
Vendo
Vescor
Vivo
Reor
Nascor
Victito
Sto
Consto
Nitor
Utor
Fungor
Fruor
Lætor
Glorior
Gaudeo

By, Verbs of Plenty, &c.

By, *Verba abundandi*, &c.

See the Rules for these at, and after, All Verbs require an Ablative Case, &c.

By, *Quodvis Verbum admittit Ablativum*, &c.

By, Utor, Fungor, Fruor, &c.

Memor
Immemor
Reus
Insonus
Peritus
Rudis
Cupidus
Timidus
Similis
Diffimilis
Par
Impar

By Adjectives that signify Desire, Knowledge, &c.

Adjectiva, quæ desiderium, notitiam, &c.

Also,

By, Nouns Participatives, and certain Interrogatives.

Nomina Participativa, aut participativa, &c.

Aliquis
Uter
Neuter
Nemo
Nullus
Solut
Unus
Medius
Quisque
&c.

These

These Adjectives will have a Dative Case, *to*, following them.

<i>Utilis</i>	}	By Adjectives that betoken Profit, or Disprofit, Likeness, &c.
<i>Inutilis</i>		
<i>Noxius</i>		
<i>Charus</i>		
<i>Fidelis</i>		
<i>Infidelis</i>		
<i>Supplex</i>	}	<i>Adjectiva, quibus commodum, &c.</i>
<i>Ad-versarius, &c.</i>		

Also Adjectives *in ilis*.

<i>Similis</i>	}	A Genitive, or Dative Case, <i>ih</i> . <i>Quædam ex his</i> , &c.
<i>Dissimilis</i>		
<i>Par</i>		
<i>Impar</i>		

These Adjectives will have an Accusative Case with a Preposition.

<i>Natus</i>	}	By, <i>Natus, Commodus, Incommodus</i> .
<i>Commodus</i>		
<i>Incommodus</i>		
<i>Utilis</i>		
<i>Inutilis</i>		

These Adjectives will have an Accusative, the Measure of quantity in *English* set first, and sometimes an Ablative and Genitive Case.

<i>Longus</i>	}	By, The Measure of length, breadth, thickness, &c. <i>Magnitudinis mensura, &c.</i>
<i>Latus</i>		
<i>Crassus</i>		
<i>Altus</i>		
<i>Profundus</i>		

These Adjectives will have an Ablative and a Genitive, *of*, following them.

<i>Plenus</i>	}	By, Adjectives signifying fulness, emptiness, &c.
<i>Vacuus</i>		
<i>Dignus</i>		
<i>Indignus</i>		
<i>Fretus</i>	}	<i>Adjectiva, quæ ad copiam egestatemve, &c.</i>
<i>Contentus</i>		
<i>Præditus</i>		
<i>Captus</i>	}	<i>Dignus, Indignus, &c.</i>
<i>Extorris</i>		

<i>Opus</i>	}	An Ablative by, <i>Opus</i> & <i>Usus</i> , when they be <i>Latin</i> , &c. <i>Opus</i> & <i>Usus</i> , &c.
<i>Usus</i>		

These Impersonals will have a Genitive Case.

<i>Interest, refert, & est</i>	}	By, <i>Interest, refert, & est</i> for <i>Interest</i> .
for <i>Interest</i> .		

These

have
Mea-
Engliſh
etimes
enitive

ſure of
eadth,
&c.
is men-

ave an
ve, of,

res ſig-
ulneſs,
&c.

que ad
eſta-
&c.

ignus,

Opus
n they
Opus

have

ſt, re-
&c. eſt
reſt.

These

These Impersonals will have
a Dative.

*Accidit
Certum eſt
Contingit
Conſtat
Conſert
Competit
Conducit
Convenit
Placet
Diſplicet
Dolet
Expedit
Evenit
Liquet
Libet
Licet
Nocet
Prodeſt
Præſtat
Patet
Stat
Reſtat
Benefit
Maleſit
Satiſfit
Supereſt
Sufficit
Vacat, &c.*

By, Certain Im-
personalſ re-
quire a Dative,
&c.

By, In *Dativum
ſeruntur hæc
Impersonalia,*
&c.

These will have an Accuſa-
tive only.

*Delectat
Decet
Furvat
Oportet*

By, Some will
have an Ac-
cuſative only.

By, *Hæc Impersonalia accu-
ſandi,* &c.

These Impersonals will have
an Accuſative, with a Ge-
nitive.

*Pœnitet
Tædet
Miſeret
Miſereſcit
Pudet
Piget
Accuſativus cum Genitivo, &c.*

By, Some, beſides
an Accuſative,
will have a Ge-
nitive, &c.
His *Impersonali-
bus ſubjicitur*

These Participles will have
an Accuſative Caſe, when
they ſignify actively.

*Exoſus
Peroſus
Pertæſus
But
Exoſus
Peroſus*

By, Theſe Parti-
cipial Voices,
&c.
Exoſus, Peroſus,
&c.
Dat. when they

ſignify Paſſively, *Exoſus, &
Peroſus etiam cam,* &c.

These Participles will have an
Ablative Caſe.

*Natus
Prognatus
Satus
Ortus
Cretus
Creatus
Editus*

By, *Natus, Prog-
natus,* &c.

These

These Words (if the late learned Mr. *Wase*, formerly Master of the Free School at *Tunbridge*, may be credited, as who will question it?) being got perfectly without Book, will much advance Boys in putting Words in the true Case, and revive the Rules they have learned: Neither will it be lost Labour (as I suppose) if once or twice in a Month they did read them over, to fix them in their Memory.

BOOKS printed for, and sold by S. BIRT,
in *Ave-Mary-Lane*.

H*ermes Romanus Anglicis D. Johannis Garretsoni* ventis Exercitiis Accommodatus: Or, a New Collection of *Latin* Words and Phrases for the more ready and exact translating of *Garretson's English* Exercises into *Latin*. The whole being done in a most compleat Method; shewing how every Word is declined and conjugated; with whatsoever else is necessary for speedy and proper Translation, to as to render that excellent Book of singular Use, beyond any Thing of the like Nature extant. The 6th Edition, corrected and very much amended. Price 1 s.

Archæologia Græca: or, the Antiquities of Greece. By *John Potter*, D. D. now Lord Archbishop of *Canterbury*. The 6th Edition, in two Volumes.

Cornelii Nepotis Excellentium Imperatorum Vita. Editio Nova, prioribus emendatior: cui accessit index *Boccleri* locupletissima, 12mo. Price 1 s.

The *Oxford Grammar*: being a short Introduction generally to be used. Compiled and set forth for the bringing up of all those that intend to attain to the Knowledge of the *Latin* Tongue. To which are added, useful Observations, by Way of Comment, out of antient and late Grammarians.

Colloquiorum Desiderii Erasmi Roterodami Familiarium Opus Aureum.



nerly
lited,
ook,
Cafe,
it be
onth

R T,

ver-
bllec-
and
atin.
wing
atfo-
n, to
yond
ition,

By
bury.

Editio
locu-

gene-
nging
ge of
lerva-
Gram-

arium